

5th. Any application for renewal of license to Exhort? A. yes
Bro. Andrew Duffield applies and his license was re-
newed.

6th. Any application for a recommendation to the annual Con-
ference? A. None.

7th. Any Missionary reports? A. None.

8th. Any Sabbath school report? A. None.

9th. Are there reports from the trustees of church property?
A. None.

10th. Where shall our next quarterly Meeting be held? A. The
Page 26. fixing of the place left with the Preacher in charge.

11th. What has been collected from the classes?

Ans.	McNeills	\$
	Levels	.....
	R. Hills	4.89
	Shedigars	.....
	Collisons	4.10
	New Salem	3.00
	Burners	1.00
	Curries	2.62
	Arbogasts	5.00
	Mt. Zion	1.00
	Waughes	2.00
	Hamline chapel	<u>1.35</u>
		\$ 24.96

Disbursements

J. M. Clarke	<u>\$ 24.96</u>
--------------	-----------------

(3rd quarter)
(1848)
(Nov. 4th, 1848)

Minutes of the 4th quarterly Meeting conference for huntersville circuit held at Brick church, Little Levels, Jan. 1st, 1849, for members present (see official list.)

- 1st. Are there any complaints? A. none.
- 2nd. Are there any appeals? A. No.
- 3rd. Is there any applications for License to preach? A. No.
- 4th. Is there any application for the renewal of License to preach; or Exhort? A. No.
- 5th. What has been collected for missions. A. \$ 3.32.
- 6th. What has been collected for the distribution of Bibles; Tracts and Sunday school books? Ans. Nothing for Bible and Tracts, but on Sunday schools and Books for the same is as follows according to Report from Brother J. Clarke

Page 28:	Officers	schools	vol.	3 Class	Amt.
New Salem	14	69	100	8	\$ 10.00
Hamline	15	33	102	1	10.70
Waugh	12	33	150	2	16.41
Mt. Zion	6	30	00	0	0.00
Arbogasts	6	15	00	0	0.00
Herrings	6	12	00	0	0.00
Huckmans	6	25	25	0	3.27
McNeills	9	19	25	0	3.25
8	74	256	402	11	\$ 43.63

- 7th. Is there any report from Trustees of church property? Reports from Mt. Zion, Hamline and New Salem churches which reports were ordered to be filed with other papers belonging to this conference.

1849

*Report on
churches*

REPORT 1st-----November 20th, 1848.

We the undersigned trustees of Mt. Zion Church beg leave to report with regard to the condition of said church as far as we have means of information. First we have a lot of ground containing 1 Acre and 3 quarters of ground for which a deed has been legally executed and committed to record in the clerks office (Pocahontas County) On which we have a good log
29 house erected and finished all to ceiling; the cost of said house is about three hundred dollars; it is supposed that fifty dollars will finish it. We have a stove with twenty dollars paid for-- Preston Moore, Harvy Curry, Moses Moore were appointed trustees to fill vacancies which had occurred.

Martin Dilley)

Washington Moore) Trustees

Beverley Waugh)

REPORT End-----December 25th, 1848

We the undersigned trustees of Hamline chapel beg leave to report with regard to the condition of said church. First---We have about one acre of land for which we have a deed legally executed and admitted to record in the clerks office (Pocahontas county) on which we have a good log house erected 24 by 30 feet finished all but ceiling, seating and stove. The probable cost of which is about \$350.00 all of which has been paid and the church now stands free of debt---Brother Henry Barlow is appointed trustee of the above church to fill the vacancy occasioned by the death of Brother William Young.

1849

30:

John Waugh)
John R. Duffield)
Robert Moore, Jr.) Trustees
Chesley K. Moore)
Andrew Duffield)

REPORT 3rd. ----- 9th day of Dec. 1848.

We, the undersigned trustees of New Salem Church beg leave to report with regard to the condition of said church as far as we have the means of information. First - we have one acre of land for which we have a deed legally executed and committed to record in the clerks office (Pocahontas County) on which we have a good log house erected and finished all but the seats, the cost of said house is supposed to be about four hundred dollars when finished taking the subscription uncollected into the account there is but little debt remaining on the house; We have a good stove in the house all paid for; which makes our house quite comfortable. The above report we respectfully submit; given under our hands this 9th day of Dec. 1848.

31

George Burner)
Henry Arbogast)
Adam Arbogast)
Solomon Arbogast) Trustees
James Wooddell)
Samuel W. Sutton)

REPORT 4th. ----- September 26th, 1848.
The trustees of the Parsonage of Hunters circuit beg leave to report as follows. First we have one Acre of land, for which

Page 31

we have a deed legally executed; and committed to record, on which we have a house erected, 18 by 24 feet, comfortably finished; one good stable and smokehouse; the lot is enclosed with good new rails. We have some furniture, not however enough for comfort. We give the following items of expense as near as we can with the means of information before us:

Amount of contracts

Amis. Moe

\$ 568.00

\$ 168.50

John Hill |

H. Kinnison | Trustees

No report with regard to

Sheran Hill |

means in hand.

Page 32

Q. 5th. The stewards make the following report of monies received from the classes, see report below:

Herrings	\$ 20.00
Mt. Zion	6.00
Kinnison	22.00
M. Hills	10.00
Wiedigars	10.00
Collisons	5.00
Kuckmans	4.00
McNeills	3.42
Hamline ch.	5.50
Waughs	7.00
Arbogasts	14.30

1849

Page 32:

N. Salem	\$ 20.00
burners	4.00
currys	5.00
Public collection	<u>3.56</u>
	\$ 140.73

Disbursements

Paid Br. B. N. Brown	\$ 11.00
Rev. J. M. Clarke	<u>139.78</u>
	<u>\$ 140.73</u>

Page 33:

1849

Feb. 27, 1849

Bro. John Hill, John McNeill, steward present. Monies received after the 4th quarterly Meeting.

McNeills	\$ 3.97
Kinnisons	22.00
M. Hills	12.25
Snedigars	.20
Collisons	2.60
N. Salem	18.74
burners	2.50
Currys	4.38
Arbogasts	3.62 (4th quarter)
Mt. Zion	3.25 (Jan. 1st, 1848)
Waugh	4.75 (and Feb. 27th)
Hamline wh.	3.50

1849

Page 33:

Huntersville	25.00
J. Ruckmans	4.69
Herrings	<u>.23</u>
	\$ 111.68

Disbursements

B. N. Brown by J. M. Clarke

	D	cts
Quarterage		3.00
J. M. Clarke qr		<u>103.68</u>
		<u>\$ 111.68</u>

Brother James M. Clarke of Huntersville has a claim on the personage of \$96.50 cts from under the hands of John Hill, John McNeill, N. Kimmison, J. H. Ruckman, trustees of said personage, Huntersville circuit.

Bal. Con.

Page 34:

1849

At a meeting of the quarterly Conference held at Hamline church of the 9th of June 1849, John H. Ruckman, secretary for members present (see official list.)

- 1st. Are there any complaints? A. Yes, against James Wanless, the examination of the case was postponed for a time, for other business.
- 2nd. Are there any appeals? A. None.
- 3rd. Are there any applications for license to preach. A. None. Any applications for the renewal of License to preach or Exhort? A. Yes, Bro. John Waugh applies and after examination was by a unanimous vote ordered to be renewed.
- 4th. Are there any reports from trustees on church property?

Answer. None

5th. Where shall our next quarterly meeting be held. On recommendation of the preacher in charge. Henry Arbogast, John H. Ruckman, John Waugh, Samuel Sutton, John McNeill, Martin Dilley and Leonard Herring be appointed a committee to Decide whether there shall be a camp-meeting or not, and if a campmeeting be held; settle and determine on the ground where it shall be and if it be held it shall be the 2nd quarterly Meeting; if no campmeeting, the quarterly meeting to be at New Salem on the 8th day of September, 1849.

Bro. John McNeill is selected from among the stewards by the quarterly conference to attend a meeting in Lewisburg to apportion the claim of the Presiding Elder of this District; on the _____ day of July, 1849-----John Hill, John McNeill and John Waugh were appointed a committee to estimate the table expense and fuel. Bro. John W. Start preacher in charge reported \$125.00 which was adopted.

6th. What has been received from the classes.

A. As follows:	\$	cts.
Arbogasts	\$	1.00
New Salem		1.00
Mt. Zion P. C.		1.81
Herrings		....
Samline chapel		....
Mt. Pleasant		....

1849

Ruckmans	\$ 1.95
McNeills	0.50
Kinnisons	5.00
Collisons	....
Abram Hills	....
McMillions	....
Currys	....
Public collection	<u>2.65</u>
	\$ 12.91

Disbursements

(1st quarter

Bro. J. W. Start

(June 9th, 1849)

Quarterage

\$ 12.91

James Wanless case was referred to again and some conversation was had on the same, and then was withdrawn - Robert Moore, James H. Curry and Israel Collison were appointed circuit stewards to fill up vacancies to the number of seven.

Signed: John W. Start, Pres. pro tem

1849

Minutes of the 2nd quarterly Meeting Conference held at New Salem the 8th day of Sept. 1849. Bro. Henry Arbogast chosen secretary; for Members present (see official list.)

- 1st. Are there any complaints? A. None.
 2nd. Are there any appeals. A. None.
 3rd. Are there any applications for license to preach. A. None.
 4th. Are there any applications for the renewal of license to preach? Ans. James Wanless applies and was renewed.

1849

Page 37:

Also bro. Henry Arbogast applies and was ordered to be renewed.

5th. Are there applications for the renewal of license to exhort? A. Yes, Andrew Duffield applies and was renewed.

6th. Are there any reports from trustees on church property? A. None.

7th. Where shall our next quarterly meeting be held? A. At Mt. Zion.

8th. What has been collected from the classes?

ge 38:	Arbogast	\$	4.00	
	New Salem		5.37	
	" " Public Coll.		3.35	
	Mt. Zion		14.50	
	Herrings		1.00	
	Mt. Pleasants		1.50	
	Hamline		2.25	
	Ruckmans		9.88	
	McNeille		....	(2nd quarter)
	Kinnisons P. C.		6.62 $\frac{1}{2}$	(Sept. 8th, 1849)
	Collisons		3.97	
	A. Hills		16.44	
		\$	68.88 $\frac{1}{2}$	

Disbursements

Br. J. W. Starte

Quarterage

68.88 $\frac{1}{2}$

Minutes of the third quarterly Meeting Conference.

Page 39:

Huntersville Circuit held at Mount Zion, Nov. 3rd, 1849. For members present (see official list.) John Waugh, secretary--

- 1st. Are there any complaints. A. None.
- 2nd. Are there any appeals? A. None
- 3rd. Are there any applications for license to preach?
A. None.
- 4th. Are there any applications for the renewal of license to preach, or Exhort? Ans. None.
- 5th. Are there reports from trustees of Church property? A. No.
- 6th. Where shall our next quarterly Meeting be held?
A. At the Brick Church, Little Levels, Dec. 22nd, 1849.
- 7th. What has been collected from the classes?

Arbogast	\$ 1.00
N. Salem	6.11
Mt. Zion	....
Herring	1.00
Hamline chapel	.50
Mt. Pleasant	4.35
Ruckmans	.25
McNeills	.50
Kinnisons	1.00

\$ 14.71

Collisons	3.37½
A. Mills	....
McMillions	7.92
Currys	....

\$ 26.00½

Disbursements

Br. John W. Start

1849

On Motion

it is resolved that the rev. John W. Sterte proceed to collect as fast as practabl the present subscription for the parsonage, and out of the money collected to pay off the claim of the rev. James M. Clarke first.

1850

Minutes of the 4th quarterly Meeting Conference of Huntersville Circuit held at the parsonage on the 21st day of January 1850, for members present (see official list.) James S. Moore appointed secretary.

- 1st. Are there any complaints? A. None
- 2nd. Are there any appeals? A. none
- 3rd. Are there any applications for License to preach. A. None.
- 4th. Are there applications for the renewal of License to preach or Exhort? Ans. None.
- 5th. Are there any reports from trustees of church property? Ans. none.
- 6th. Where shall the next quarterly meeting be held? Ans. In the Little Levels.
- 7th. What has been collected from the classes. Ans. as follows:

Arbogasts	8.47
B. Salem	6.51
Mt. Zion	13.51½
Serrings	13.05
Sawline ch.	8.75
Mt. Pleasant	7.87½
Huckmans	1.25

1850

Page 41:

Kinnisons

\$ 8.56

Page 42:

Collisons

12.00

Hills

7.55

McMillions

7.95

McNeills

1.75

100.21

Disbursements

Br. J. H. Starte

Quarterage

\$ 100.21

(4th quarter for 1849)

(Jan. 21st, 1850)

Minutes of the first quarterly Meeting Conference

held at Brick Church, Little Level, 22 of June 1850, for members present (see official list.) John McNeill chosen secretary.

1st. Are there any complaints?

A. None

2nd. Are there any appeals?

A. None

3rd. Are there any applications for License to preach? A. No.

4th. Are there any applications for License to be renewed

either to preach or exhort?

A. No.

5th. Any report on Sabbath Schools?

A. None.

6th. Any report from trustees of church property? A. No.

P. 43: 7th. A Committee was appointed to fix the table expenses of Bro. Jamison, the preacher in charge, the committee, John H. Muckman, Israel Collison & Abraham Hill, retired to consider and returned. Reported \$125.00 and was adopted.

1850

8th. What will be the probable expense for the present year?

Ans.	bro. Jamisons quarterage	\$ 200.00
	" " rable expense	125.00
	" " traveling expense	16.34
	bro. Veetch, Presiding	
	Elders claim	<u>50.00</u>
	total	\$ 391.00

9th. How shall the foregoing be provided for?

Whereupon the stewards were requested to apportion the amount among the several appointments according to their several abilities.

10th. Where shall our next quarterly meeting be held?

At Huntersville, probably on the 14th of Sept. 1850.

On Motion, resolved that the accounts of the building committee of the Personage house be settled and make report to the next quarterly conference of the same.

On Motion of John McNeill the bill of claims as received by four of the trustees and signed by them, be entered on record

P. 44: in the stewards Book, which are as follows:

The Rev. James M. Clarke of Huntersville circuit, Baltimore Conference, has paid the sum of Ninety Six Dollars and Fifty Cents toward the building and furnishing of the personage on said circuit for which he has a claim of that amount on said personage property, with interest which sum is due him, given under our hands this 27th day of February, 1849.

John Hill)

John H. Ruckman) Trustees

1850

Nathaniel Kinnison)

John McNeill)

Trustees

1849 Credit

Feb. 27 by cash of Henry McNeill \$ 3.00 \$ 96.50

" by bed ticking returned 1.42 $\frac{1}{2}$

Mar. 6th by bed ticking returned 3.00

" by 3 crocks .75

\$ 8.17

Interest for nine months

3.96

\$ 100.46

Balance \$ 92.29

Page 45: Received the above amount in full from John W.

Starte for Rev. Jas. M. Clarke.

Dec. 13th, 1849.

Adam B. Dolly

11th. What has been collected from the several classes?

Arbogasts \$.50

New Salem

Mt. Zion

Herring

Hamline ch.

Kuckmans 5.00

McNeills 1.25

Kinnisons 3.00

Collisons 3.75

A. Hills 6.25

McMillions

Page 45:

1850

Currys	\$	....
Huntersville		....
	\$	19.75
Public Collection		4.65
	\$	24.40

Disbursements

This amt. p. E. R. V.	\$	10.00
This da p. E. G. L.		14.40
	\$	24.40

Page 46:

The apportionment of the amount among the several Classes.

Arbogast	\$	28.00
New Salem		55.00
Mt. Lion		48.00
Herrings		30.00
Hamline ch.		32.00
Mt. Pleasant		22.00
Ruckmans		15.00
McNeills		20.00
Kinnisons		60.00
Collisons		25.00
A. Hills		45.00
McMillions		25.00
Currys		15.00
Burners		....
Huntersville		25.00

Page 47:

1850

Minutes of the second quarterly Meeting Conference of Hunters-

1850

ville Circuit in Huntersville on the 7th day of Sept. 1850, John H. Ruckman appointed secretary, for members (see official List.)

- 1st. Are there any appeals? A. None
- 2nd. Any complaints? A. None
- 3rd. Any applications for the renewal of license to preach or exhort? A. Bro. H. Arbogast applies and was renewed and as local preacher, and Andrew Duffield and John Waugh applies and their License as exhorters was unanimously renewed.
- 4th. Any application for license to preach? A. No.
- 5th. Any report on sabbath schools? A. None
- 6th. Any report on church property? A. Yes, the building committee of the Parsonage on Huntersville Circuit, present the following account as exhibited by John H. Ruckman:

1847 In account with Chesley K. Moore

To work done at the Parsonage \$ 100.00

By cash paid \$77.05 77.05

\$ 32.95

Interest for the same 7.00

\$ 39.95

Bro. C. K. Moore proposes to take

\$35.00 for his claim 35.00

Making a reduction of this amount ... \$ 4.95

As something is still due on the parsonage say fifteen dollars, will cover all expenses, therefore it is unanimously resolved by the quarterly conference that the several members present raise by subscription, the amount of \$7.00 each if they can;

an effort is forthwith made.

- 49: 7th. What has been collected from the several classes. A.
as follows:

Collisons	\$ 3.40
Hills	....
McMillions	5.00
Huckmans	0.75
McNeills	.62 $\frac{1}{2}$
Hamline ch.	10.70
Mt. Pleasant	3.00
Mt. Zion	.75
Herrings	...
Arbogast	.50
New Salem	4.20
Back Allegany	.25
Burners	1.00
Huntersville	1.00
	<hr/>
	\$ 30.17 $\frac{1}{2}$

Disbursements

E. R. Vetch	\$ 10.00
Ed. G. Jamison	20.07 $\frac{1}{2}$
	<hr/>
	\$ 30.07 $\frac{1}{2}$

E. V. Vetch, Chairman

Minutes of the 3rd Quarterly Meeting Conference, Huntersville
Circuit at New Salem 7th of Dec. 1850.

- 1st. Any complaints? A. None.
2nd. Any appeals? A. None.

- 3rd. Any for license to preach? A. None
- 4th. Any applications for renewal of license? A. None
- 5th. Any report on S. School? A. None
- 6th. Any report on Church property? A. Yes, which was received and to be recorded hereafter.

7th. What has been collected from the classes:

Ans.	Burners	\$ 3.00
	Arbogasts	14.75
	B. Allegany	4.25
	Herrings	11.70
	Huntersville	...
	Mt. Pleasant	...
	Hamline ch.	2.00
	Hills	....
	McMillions	....
	New Salem	13.00
	Mt. Zion	26.80
Page 51:	Ruckmans	....
	McNeills	....
	L. Levels	....
	Collisons	....
		<u>1.25</u>
	P. Collection	\$ 76.75
		<u>2.45</u>
		79.20

Disbursements

Bro. M. R. Vetch	\$ 30.00
E. G. Jamison	<u>49.20</u>
	\$ 79.20

1850

Parsonage.

Page 51:

Agreesbly to an order of the Quarterly Meeting Conference held 22nd of June, 1850, of Huntersville Circuit, Baltimore Conference, the building committee of the Parsonage make the following report:

Amount of subscription \$433.45 on three papers and it is thought, about \$30.00 on another which has got misplaced, making the sum

. 52: of \$463.45.

Of this sum \$50.00 is included which paid for the Parsonage lot of one acre

	\$	50.00	
Chesley K. Moore's claim for work		123.12	
Samuel McComb for chimney		25.00	\$ 198.12
Marshall Peyatt for clearing of and making rails			
		7.00	
Re Jas. M. Clarke sundry claims and acts		96.50	
Henry Casebolts bill nails, glass etc.,		12.47	
E. Whiting daubing house		4.75	120.72
Robert P. Hill, chinking house and attending mowns		8.00	
The. Morrison for window sash		7.00	
Wm. Pl Hill smithing for well and house		5.00	
Gilliland and Johnston nails, etc.		5.00	
Wm. Blair for rafters and hauling		5.00	
Jordins work		6.00	
Glendennen for furniture		10.00	46.00
Isaac Moore for plank		8.00	
Sampson L. Matthews, plank, etc.		10.00	
F. 23: John Mills claim hauling boarding, ec.		52.00	

1850

Page 53:

Abraham Mills claim shingles money hauling, etc.	\$30.00	
Paul McNeills plank		15.00
John H. Ruckmans hauling plank, rock and money paid for hauling		9.00
Israel J. Collison hauling shingles		5.00
Robert Burnsides hauling rock	2.00	\$ 126.50
		<u>\$ 491.34</u>

Of the sum subscribed there is some \$14.00 which has not been collected and perhaps half or more will not be; which will leave the matter standing thus, viz:

Expenditure in total \$ 491.34
Receipts on subscriptions deducting the above \$14.00

	<u>449.45</u>
Leaving a balance	\$ 41.89

The lot is enclosed with a rail fence and gate. The house is 18 feet by 24 two story with seven 12 light windows and one of 4 lights.

The other buildings are a smoke house 12 by 14 feet and a stable perhaps 14 by 18 feet with shed for carriage the two last named

P. 54: buildings have only clapboards roof nailed on.

The well is 22 feet deep most of the way bored through limestone rock and is substantially walled with rock estimated to have cost

	\$ 45.00
clearing off and fencing lot	12.00
Smokehouse and stable estimated at	40.00
furniture paid for	<u>65.00</u>
	\$ 162.00

1850

Page 54:

Which sum taken from the sum total leaves expended on the
house

\$	329.34
\$	491.34

All of which is respectfully submitted Dec. 5th, 1850.

John Hill) building
Jno. Muckman) Committee
Abraham Hill)
E. V. Vetch, chairman

Page 55:

Minutes of the fourth quarterly Meeting Conference held at
Mt. Zion on the 27th of Jan. 1851. For members present (see
official list.)

The questions any Complaints, Appeals, application for License
to preach or to be renewed or Exhorters license to be renewed
were all negatives.

No reports on Sabbath Schools or from Trustees on Church
property.

What has been collected from the several classes. Answer as
follows:

Collisons	\$ 9.87
Little Levels	11.95
Muckmans	4.30
McMillions	1.00
A. Hill	9.00
Mt. Pleasant	10.87½
McNeill	12.55
Back Allegany	3.25
Herrings	2.75
Arbogasts	6.50

Page 55:

1851

Burners	\$ 2.35
Mt. Lion	12.68 $\frac{1}{2}$
Hamline Ch.	17.11
Pub. Collection	<u>3.16</u>

Pages 56 and 57 - marked out.

1851

Page 58: Amounts reported after the 4th quarterly Meeting by
Br. E. J. Jamison to recording steward, to wit:

Little Levels	\$ 2.50
Collisons	7.50
A. Hills	6.30
Huntersville	.50
Mt. Lion	3.00
Arbogasts	2.10
New Salem	21.82
Back Allegany	1.00
Mt. Pleasant	7.75
Hamline Chapel	<u>4.50</u>

This amount up to stewards meeting \$ 56.97

at Huckmans schoolhouse

Amount received since steward meeting:

A. Hills	16.95
Little Levels	32.70
Collisons	2.00
McMillions	16.05
Huckmans	16.52
McNeill	2.00
New Salem	1.75

1851

Herrings	\$	2.50	
Arbogasts		4.25	
B. Allegany		.75	
Huntersville		<u>8.00</u>	\$ 103.47

Minutes for the first quarterly Meeting Conference for
 huntersville Circuit held at Hamline Church, June the 9th,
 1851, for members present (see official report,) John McNeill
 secretary.

- 1st. Are there any complaints? A. None
- 2nd. Are there any appeals? A. None
- 3rd. Are there any applications for License to preach. A. No.
- 4th. Are there applications for the renewal of license to
 preach or exhort? A. No.
- 5th. Any report on Sabbath Schools? A. None.
- 6th. Any report on Church property. A. None
- 7th. What is the probable amount of expenses for the current
 year, 1851. A. About the same as last year.
- 8th. What has been collected from the several classes? Ans
 as follows:

Collisons	\$	5.00
Little Levels		....
McMillions		....
A. Hills		....
Huckmans		....
McNeill		1.00
Hamline		8.50
Mt. Pleasant		.50
Slk		....
Huntersville		....

Page 59:

1851

Mt. Zion	....
nerrings	....
	<hr/>
	\$ 15.00

Page 60:

Arbogasts	....
New Salem	....
Back Allegany	....
Burners	....
Public Collection	4.00
	<hr/>
	\$ 19.00

Disbursements

Quarterage

Bro. E. J. Jamison	<u>\$ 19.00</u>
--------------------	-----------------

9th. Where shall our next quarterly Meeting be held August

9th? Ans. At New Salem church.

E. G. Jameson
Chairman

Page 61:

Minutes of the 2nd quarterly Meeting Conference of Huntersville Circuit, held at New Salem church on the 9th day of August 1851. E. J. Jamison chosen secretary for members present (see official list.)

- | | |
|---|----------|
| 1st. Are there any complaints? | A. None |
| 2nd. Any appeals? | A. None. |
| 3rd. Any applications for the renewal of license? | A. |
| 4th. Any report on Sabbath Schools? | A. None. |
| 5th. Any report on church property? | A. None |
| 6th. What has been collected from the appointments during the last quarter? | |

1851

Collisons	\$ 0.00
Little Levels	0.00
Ruckmans	5.00
Huntersville	0.00
Mt. Lion	3.75
Herrings	0.00
Arbogasts	0.00
Hamline Chapel	6.75
Mt. Pleasant	0.00
New Salem	10.75
Back Allegany	0.00
Burners	1.00
Public Collection	<u>3.50</u>
	\$ 30.75

Disbursements

Bro. E. V. Vetch	\$ 16.00
Bro. E. J. Jamison	<u>14.75</u>
	\$ 30.75

7th. Where shall our next quarterly Meeting be held?

Ans. At Mt. Zion, on the 18th of October, 1851.

E. V. Vetch, Chairman

Minutes of the third quarterly Meeting Conference held at Mt. Zion on the 18th of October, 1851. John McNeill appointed secretary, for members (see official list.)

1st. Are there any complaints? A. None

2nd. Are there any appeals? A. None

3rd. Any applications for renewal of license to preach?

Ans. Bro. Henry Arbogast applies and was renewed.

4th. Any applications for the renewal of license to exhort?

Ans. Bro. John Waugh and Andrew Duffield both applies and was accordingly renewed.

5th. Any report on sabbath schools? A. None.

6th. Any report on church property? A. No.

7th. Where shall our next quarterly Meeting be held? Ans. At Ruckmans School House on the 20th of Dec. 1851.

8th. What has been collected from the several appointments?

Ans. as follows:

Collisons	\$ 0.00
A. Hills	0.00
McMillions	1.00
Little Levels	0.00
Ruckmans	....
McNeills	2.00
Hamline chapel	....
Ht. Zion	9.50
Herrings	1.00
Arbogasts	1.50
New Salem	.50
Back Allegany	2.00
Burners	2.50
Huntersville	2.50
Slk	....
Ht. Pleasant	2.25

1851

Public Collection

\$	<u>3.72</u>
\$	25.97

Disbursements

bro. E. R. Vetch	\$	10.00
bro. E. J. Jamison		<u>15.97</u>
	\$	25.97

E. R. Vetch, Chairman

Minutes of the 4th quarterly Meeting Conference, Huntersville Circuit held at Ruckmans Schoolhouse, December 20th, 1851, John McNeill appointed secretary, for members present (see official list.)

- 1st. Are there any complaints? Ans. None
- 2nd. Any appeals Ans. No.
- 3rd. Any applications for renewal of license? A. None
- 4th. Any applications for license to preach? A. None.
- 5th. Any applications for recommendations to annual Conference? Ans. None.
- 6th. Any application for recommendation for Deacons or Elders orders? Ans. None.
- 7th. Any report on Sabbath Schools? Ans. None.
- 8th. Any report on church property? Ans. No.
- 9th. What has been collected for Missions
- 10th. What has been collected from the several classes and appointments? Ans.

Collisons	\$	....
A. Hills		17.75
McMillions		....
Little Levels		....
Ruckmans		1.00

1851

McNells	\$ 2.50
Hamline Chapel	6.00
Mt. Pleasant	2.50
Elk	2.25
Huntersville	....
Mt. Zion	2.00
Herrings	5.00
Arbogasts	16.75
New Salem	7.75
Burners	5.00
Back Allegany	....
	<hr/>
	\$74.50

Disbursements

E. R. Vetch, qr.	\$ 20.50
E. J. Jamison, qr.	54.00
	<hr/>
	\$ 74.50

(4th quarter)

(Dec. 20th, 1851)

12th. Where shall our next quarterly meeting be held? Ans. At
Hamline chapel.

1851

Accounts received and reported by E. J. Jamison after the 4th
or last quarterly conference up to the 1st of March 1852, from
the several appointments as follows:

Little Levels	\$ 48.75
Collisons	19.00
McMillions	14.00
A. Hills	21.60
Backmans	14.65

Melleills	\$ 6.25
Hamline	11.97
Mt. Pleasant	14.07
Blk	6.70
Huntereville	14.25
Mt. Lion	10.50
Herrings	15.10
Arbogasts	10.05
New Salem	21.50
Back Allegany	2.25

Minutes of the first quarterly meeting conference Little Levels Circuit held at Hamline church 19th of June, 1852. John Waugh appointed Secretary, for members present (see official list.)

- 1st. Are there any complaints? Ans. None
- 2nd. Are there any appeals? Ans. No.
- 3rd. Any applications to preach? Ans. No.
- 4th. Any applications for the renewal of license to preach, or exhort? Ans. No.
- 5th. Any report on sabbath schools? Ans. None.
- 6th. Any report of church property? Ans. The preacher in charge reported that the parsonage is in a state of repair and improvement and quarterly conference approve thereof.
- 7th. Who shall compose the committee to estimate the table and fuel expenses of the preacher in charge? Ans. Bro. Jno. McNeill, Jas. E. Moore and Jno. Snegidar; and they report \$125.00, but the conference added \$10.00 more, making \$135.00 and this amount was adopted.
- 8th. Who shall compose the Missionary Committee? Ans.

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8th. (Contd.) Ans. Sisters Eliza Moore, Louisa McClure, Bro. James Edminston, sisters Rebecca Hill, Margaret Moore, Phebe McNeill, Bro. John Snedigar, sisters Hester Hannah and Mary Ruckman.

9th. What will be the probable expense on the circuit for the present year?

T. F. McClure claim	\$	248.00
Table Expenses		135.00
Traveling expense horse keep-		
ing and shoeing		25.00
Presiding Elders claim		<u>36.00</u>
	\$	444.00

10th. How shall the foregoing be provid-

ed for? Ans. Let the stewards make an apportionment

according to the ability of each class, which are as follows:

Little Levels	\$	100.00
Ruckmans		34.00
Collisons		30.00
Drop Mountain		10.00
McMillions		30.00
A. Hills		60.00
McNeills		40.00
Mt. Pleasant		40.00
Elk		20.00
Hamline Chapel		<u>80.00</u>
	\$	444.00

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11th. What has been collected from the several classes this quarter? Ans.

Little Levels	\$
Ruckmans		4.57

1851

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Collisons	\$	6.30
Droop	
McMillions	
A. Hills		7.60
McNeills	
Mt. Pleasant	
Elk	
Hamline		6.30
Public Collection		<u>4.00</u>

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\$ 28.77

Disbursements the 1st quarter 1852

Bro. McClure's quarterage \$ 22.77

" Vetch " 6.00

\$ 28.77

12th. Where shall the next quarterly Meeting be held? Ans.
in the Little Levels.

Conference adjourned, sine die.

Page 71: Minutes of the 2nd quarterly meeting assembled 3rd
August, 1852, at the parsonage.

John Waugh's license to exhort was renewed.

G. W. Amis was appointed a committee to secure the
seed for the Church Lot at Hillsboro.

Israel J. Collison, George Edmiston and William Kenni-
son were appointed a building committee for the Church at
Hillsboro.

Where shall the next quarterly meeting be held? Ans. At Hills
S. House.

What has been collected from the classes? Ans.

CHAPTER 6 - RELIGION

When Martha Davis McKeel accompanied her pioneering bridegroom to their new home in the Little Levols she carried with her a sturdily bound Bible printed in her native Welch dialect. With great fervor she clasped this one link with the quiet existence now lost behind miles of tangled wilderness. Her feeling was typical of the frontier. For the settlers who pitted themselves against almost inconceivable odds of climate, terrain, and Indians in wresting homes from the wild land, religion took on new significance. Their faith assured them that a Supreme Justice would not allow their efforts to result in anything but ultimate victory, and that a Divine Power would shelter them from the stupendous forces which opposed them. Religion became a living strength to the Scotch and Irish settlers who made up the bulk of the frontier population. Already, in the homelands, they had felt the touch of religious-political struggle and reform upon their own lives. Even in America persecution had harried the newer groups. Presbyterians and Methodists and the smaller group of Baptists, jealous of the freedom of the New World, drove ever westward toward less restricted areas.

Martha McKeel and her Bible had a large influence on the future of the Church in lower Pocahontas. John McKeel and the Kinnison brothers stripped the bark from slender logs and built Mount Taber, the first house of worship in the neighborhood. Known as the White Pole Church because of its construction, the building was the first stronghold of Methodism in Pocahontas County. As early as 1788 famed Bishop Francis Asbury made White Pole a favorite way point on his Wilderness Campaigns, as he called his missionary journeys through the western lands. Excerpts from his journal outline the

trials of the pioneer itinerant ministers.

"Tuesday 8, (July 1788) Reached M'Neal's on the Little Levels, where almost the whole settlement came together, with whom I found freedom on Matt. XI 28-30. Our brother Pheobus had to answer questions propounded to him until evening.

"Sat. 17 (July 1790) Some very pointed things were delivered relative to parents and children, from Geni XVIII 19. After being in public exercises from ten til two O'clock, we rode in the afternoon twenty miles to the little levels of Greenbrier. On my way I premeditated the sending of a preacher to a newly-settled place in the Kenhaway County.

"Sunday 18 (July 1790) We had a warm sermon at M'Neal's at which many were highly offended; but I trust their false peace is broken. There are many bears in this part of the country; not long since, a child in this neighborhood was killed by one.

"Friday 26 (May 1792) O! what a solitary country this is! We have now 120 miles before us, fifty of which is a wilderness. There is a guard at two houses on our route; (through fear of Indians) but I do not fear.

"Friday 27, (May 1796) I felt myself very heavy, my mind unprepared for the congregation at Gilboa meeting house, and could not preach with any satisfaction. - - - We came - - about four O'clock aiming at the Little Levels; but darkness came on, and we had to climb and blunder over the point of a mountain, in descending which my feet were so squeezed that the blood was ready to gush out of the pores.

"Sunday 29, (May 1796) I was very warm in body, and in mind at M'Neal's. In the afternoon (contrary to my sentiment and practice on the

lords day) we took our departure, purposing to reach Morgantown on Wednesday evening, in order to attend an appointment made for me on Thursday, the second of June. We reached my old friend Drinnon's who received us gladly, and entertained us kindly. Next day (Monday) we opened our campaign through the mountains, following a path I had thought never to travel again. Frequently we were in danger of being plucked off our horses by the boughs of the trees under which we had to ride. About seven O'clock after crossing six mountains and many rocky creeks and fords of Elk and Monongahela Rivers, we made the Valley of Distress, called by the natives Tyger's Valley."

Even before Bishop Asbury began his work in Western Virginia the militant Dr. John Craig, first of the Presbyterian circuit riders, was shepherding a restless flock of Scotch-Irishmen in the far flung territory that now includes Pocahontas, Greenbrier, Monroe and Kanawha counties. Dr. Craig was a graduate of the University of Edinburg, Scotland, and was typical of the high-type of men sent to the western wilderness.

During the years immediately following the defeat of Braddock in 1754 the Indians scourged the area. The settlers, fearing for their lives, began to talk of retreating to the shelter of Williamsburg. Dr. Craig hurried among the people, shaming them for their cowardice. He wrote: "I oppose that scheme as a scandal to our nation, falling below our brave ancestors, making ourselves a reproach among Virginians, a dishonor to our friends at home, an evidence of cowardice, want of faith and noble Christian dependance on God as able to save and deliver from the heathen; and withal a lasting blot forever on all our posterity."

Under his leadership forts were built and guards were organized

throughout his entire parish. With his rifle and Bible he strode to service. To Dr. Craig the Sabbath was actually a "day of worship." Services began at ten o'clock and continued until noon. After a recess of one hour, in which the congregation ate their picnic lunches, the program was continued until the evening gloom smudged the pages of the Scripture into illegibility. After the benediction the people hurried home, sometimes ten or fifteen miles away, to tend their stock and crawl into bed at midnight.

Presbyterianism gained tremendous power in the Greenbrier region during the 1790's and the first decades of the nineteenth century. The Rev. Ben Edward Crawford, the missionaries, Frazier and Read, and a handful of other itinerant ministers roamed the mountains and hollows, searching out every hidden community and exhorting the lonely pioneers to join in God's work. The Rev. John McCue has the peculiar title of first "resident" pastor of what was later to become the Greenbrier Presbytery. He was "resident" in that he made his home within the territory; but like those of his colleagues, his field of activity was indefinitely huge. Ordained on May 20, 1783, in Monmouth Church near Lexington, Virginia, he preached for nine years in an area including such widely separated points as The Sinks in Monroe, the Little Levels and Head-of-Greenbrier in Pocahontas, and along the Tygart Valley of Randolph County.

Many early preachers covered circuits several hundred miles long, riding or walking over narrow mountain trails and holding services in the homes of settlers, in barns, or under the open sky. No one-sermon exhorters were these. The congregation at one appointment often followed en masse to the next and, if the distance was not too great, on to the next, and even to

the fourth or fifth appointments. Since a minister was supposed to be an ever-flowing fountain of new and different ideas and interpretations, it would have been almost fatal to his prestige if some persistent follower hastened home to spread news that the minister had repeated the sermon which he had addressed to them a few days before. Such stops were known as "appointments" because the pastor would make an appointment to preach at that place several months, or even several years, in the future. He was dependent upon the hospitality of the people for his lodging, and his annual salary seldom exceeded \$200.

To have the minister stay at one's house was almost the highest honor a frontiersman could receive. Many prominent settlers of the period built exceedingly large living rooms in order that their homes might be chosen for religious service and other public gatherings. Mrs. Jacob Warwick of Cloverlick was so delighted when an itinerant minister honored her home that she almost always gave him a fine saddle horse or a gift of equal value.

Since the Rev. Aretas Loomis traveled from Beverly only every fourth Sunday to preach at Cloverlick, Mrs. Warwick organized a Sunday School class in the schoolhouse near the Josiah Friel cabin. The class was composed largely of the families of Josiah Brown, Jeremiah Friel, John Sharp and William Sharp. Mrs. Warwick conducted the services, opening the session sharply at nine o'clock. There was no praying. Instead, she read from the Bible and lectured without pause until two o'clock in the afternoon, whereupon she would be so exhausted that members of the class would have to lift the aged woman onto her horse. A short time before her death in 1823 she received communion during one of the Reverend Loomis' visits. She was so

overcome by emotion that she was prostrate for four weeks. Unfortunately; there was no minister available at the time of her death, and this devout woman was buried without even the simplest religious ceremony.

In 1818, such men of God as S. L. Graham, James Kerr, William G. Campbell, and Joseph Brown added their strength to the Presbyterian ministry. At the same time James Avis, John Miller, Amos Smith, J. W. Kenny, James Watts, Samuel Ellis, Wm. P. McDowell, Elisha Knox, James Kerr, William Houston, Harvey Sawyers, N. Pendleton and John Howe were championing the cause of Methodism. The Rev. S. B. Witt, pioneer Baptist, preached Huntersville's first public service, lamenting the fact that a dancing class adjourned only long enough to hear his sermon before resuming practice.

All of them were instrumental in creating and directing the wave of church growth which developed as the population increased and more densely settled communities made cooperative church work possible. The history of the numerous churches of Pocahontas is entangled in a maze of legends and disjointed records, but there is little doubt that the congregation of the little White Pole Church, built sometime before 1788, was the first organized within the bounds of the present county.

Earliest records of this church, dated 1789, list the following members: John and Martha McNeel, James and Rebecca Lewis, Alexander Waddell and wife, Charles and Jacob Kinnison, Mrs. James Brinnell, John Switzer and wife, Richard and Nancy Hill, and Abraham McNeel and wife. Although open to all creeds, it was known as a Methodist Episcopal church. The building soon became too small for the growing population and, on April 10, 1799, John and Martha McNeel deeded a plot including the original church to the

1837 1

congregation for their use in building a larger structure. When it was decided that the original site was too difficult of access for the majority, the trustees accepted instead an acre of ground two miles east of Hillsboro on the old Denmar Road, donated by John McKeel's son-in-law, John Jordan, in January, 1830. The building erected on the Denmar Road was burned several years later, and Wesley Chapel, a neat, frame building was raised on a lot next to the present Methodist Episcopal parsonage lot in Hillsboro. Built on ground given by Nathaniel Kinnison, January 15, 1853, this church served until, at the close of the century, the congregation began to overflow once more.

Hillsboro is also the home of the earliest Presbyterian organization in the county. William Poage, Sr., was largely responsible for the establishment, in 1793, of what was to become the Oak Grove Presbyterian Church. The Rev. Dr. William Hill of Winchester officially organized the group during a visit to the Little Levels in that year. No records of the church during that period remain, but the notes of some of the itinerant pastors of the day reveal that the church enjoyed little activity save that occasioned by their own infrequent visits.

The Rev. Samuel L. Graham, who came in 1819 as the first regularly visiting minister, devoted one third of his time to the congregation and spent the remainder at Spring Creek and Anthony's Creek. The affairs of the church steadily improved under his ministry. In 1826 the Rev. James Kerr also gave a part of his time, and through his encouragement the first brick church was erected in the oak grove from which the congregation received its ultimate name.

In August, 1830, the church was completely reorganized. Josiah Beard, George Poage, John Jordan, and Samuel Poage were made Ruling Elders of the new congregation, which included William Bradshaw, Mrs. E. Poage, Mrs. Mo. Poage, Mrs. Nancy Cackley, Mrs. Jane Bradshaw, and Mrs. Betsy Poage. About the same time, Oak Grove Cemetery, still maintained by the congregation, was laid off west of the church.

The Rev. William G. Campbell served the church one fourth of his time during 1831, though it was but one of scores of appointments in Pocahontas, Nicholas, Monroe, and Fayette counties. For the entire work of his circuit he received \$100 a year. After Campbell's ministry, the Oak Grove congregation was left unattended for two years until Dr. John S. Blain gave one third of his time to the charge in 1834. During his period of service, the church enjoyed a phenomenal increase in membership. Following the Rev. David Cunningham's year of service in 1835 the pulpit was again vacant for one year.

New life was given to the church in September, 1836, when the Rev. Joseph Brown accepted a call to attend the congregation one half of his time for \$200 a year. Youngest of five prominent sons whom Mary Moore of Abbs Valley had given to the ministry, he already had won prominence for his energy and tact. During his first year with the Oak Grove congregation he also was able to join other ministers of the territory under the venerable Dr. John McElhenny in the formation of the new Greenbrier Presbytery, which contained all of what is now South-Central West Virginia and a small part of the parent state.

The records of the Oak Grove Church during and just preceding the Reverend Brown's pastorate present a picture of the firmness with which the

churches of that day ruled their people. Sampson Mathews, who with his wife, Nancy, had organized one of the early Sunday School classes in 1825, fell under the censure of the session in 1836 for indulging in a heated argument with John Graham of Huntersville about the administration of a road from Huntersville to some point in Nicholas County. Evidence was gathered, a regular trial was held, and the following decision was rendered by the session:

"After duly considering the testimony in the case of Mr. Mathews in an affray with John Graham in Huntersville, on the last Monday of April last, the Session are unanimously of the opinion that he was guilty of un-Christian conduct and whereupon that it be resolved he ought to be and hereby is excluded from the communion of the church until he give satisfactory evidence of repentance and amendment of life.

S. D. Poage, Clk.

George Poage, Moderator"

Once committed to the church it was not easy to withdraw from its shelter as is evidenced by the minutes of the session on April 23, 1837:

" - - - The session took under consideration the application of Mrs. Nancy Mathews for a certificate of dismissal from the church. After due consideration, it was resolved that a certificate be not granted and that for the following reasons: 1st. Because the session has evidence to believe that it is not the intention of the member making the application to remove from the bounds of the congregation or unite with any other church. 2nd. This being the case, the session do not think themselves warranted by the constitution of our church, or by the word of God to grant this request. The session view themselves as acting under the authority of God and bound to act in conformity with his word, (whatever you do in word and deed - do all to the

glory of God) when an individual believes that such a change has been wrought in his or her heart as qualifies for membership in the Church of Christ, it is the duty of such individual to state the evidence of the change to the officers of the church. If they are satisfied that the individual has undergone a saving change of heart, it is made their duty to receive the applicant into the communion of the church. When persons have thus been received, the session do not consider that they have the right voluntarily to withdraw from the church, unless they can point to some passage in God's word giving them that privilege. Nor do the session consider that they, as the Judiciary of the church, have the right to sanction such disorder by giving such liberty, unless they find authority in the word of God or constitution of the church which gives them such right. Such authority, the session are convinced, is not contained in the word of God or the 'Confession of Faith' and therefore they feel bound to refuse the Application. Joseph Brown, Mod."

In June, 1837, "Ellen Hanes appeared before the session and made satisfactory acknowledgments of regret for having engaged in a dance at Thomas Bradshaw's." Mr. Bradshaw's name appeared again in September of that year when he " - - presented his certificate of dismissal from the church at the head of Greenbrier, with that of his wife, as members in good regular standing up to the time of their removal from the bounds of that church (which was upwards to one year ago) to this church to be received as its members. Mr. Bradshaw having incurred the censure of the church, in the interval by tolerating a dance at his house and also by selling a horse in Huntersville on the Sabbath day, made satisfactory acknowledgements of regret to the session - was accordingly received. - - "

Such a happy state of affairs did not survive, for on September 8, 1839, "Mr. Thomas Bradshaw personally and voluntarily appeared before the session and made statement and acknowledgement of the fact that he permitted a civil dance at his house on the evening of Fourth of July last. Mr. Bradshaw, though he did not strictly justify dancing as right, yet thought it the least of two evils which would certainly follow on the occasion (the marriage of his daughter). Mr. Bradshaw not being disposed to express any regret for the deed, nor to give the session any acknowledgement to hope for a different course of management in the future -- Mr. Bradshaw having been previously before the session for a similar offense, the session thought it their duty to suspend Mr. Bradshaw from the communion of the church, and he was accordingly suspended. J. Brown, Mod."

The Reverend Brown's ministry continued until 1844, when he was succeeded by the Rev. Mitchell D. Dunlap, who served this church and Huntersville until 1868. During this period he was also principal of the Little Levels Academy which had gained such prominence that the whole community became known as "Academy," and the name, "Hillsboro," was for many years almost forgotten. Following his pastorate there was a lapse of three years which ended when the Rev. George L. Brown gave part of his time during 1871, and in 1872 until the session employed the Rev. David Spotts Sydenstricker to preach half of his time, beginning June 1. At the end of that year the Reverend Sydenstricker accepted a call to Arkansas, but returned after a short time and served the Oak Grove congregation until his retirement, June 18, 1905. During his term of office the church moved to its present site, the old brick chapel having deteriorated until it was unsafe. In the new frame

structure brick from the old building was used for the substructure and flues. During the interim the congregation was hospitably received in the Methodists' Wesley Chapel.

Although the exact date of its erection is not known, Deer Creek Union Chapel, which stood in the center of the old part of Arbovale Cemetery on Hospital Run, was the first church built in the Greenbank community. James Tallman deeded the land to Benjamin Tallman, James Wooddell, and George Turner, trustees, July 5, 1831, but it is known that the building was already comparatively old at that time.

References to the building in records of other churches show that the church was used by all denominations in the neighborhood until they had built their own places of worship. The chapel was still used for camp meetings until 1858. Though the log structure measured only 30 by 40 feet its capacity was enlarged greatly by a gallery that extended almost to the center of the auditorium. The absence of a chimney indicates that it probably was not used during the winter months. Though few of the early churches held services in bad weather, most of them were equipped with one or more wood stoves for use in the fall and spring. Deer Creek Union was partially wrecked in the winter of 1861 by Confederate soldiers who removed the ceiling to ceil their cabins on Allegheny Mountain. Residents of the neighborhood chopped kindling from the sturdy pine logs and gradually weakened the abandoned structure until a high wind on a night in 1866 sent it crashing to the ground.

Liberty Church, then known as "Head of Greenbrier," organized by Aretas Loomis at Greenbank in 1804, had only the service of occasionally visiting ministers until 1860. Despite the comparative neglect of this congregation

they built, and dedicated October 11, 1851, one of the most tastefully designed and well constructed churches in use in the county today. Its overhanging roof, supported by trim, white pillars, is attractively reminiscent of the best architecture of Colonial Virginia. The building has been tended so carefully that it is in better condition than many churches of much later origin.

Beginning in 1860 the church had the services of such men as the Revs. E. P. Kennedy, David Sydenstricker, A. H. Hamilton, J. H. McCown, Wm. T. Price, B. A. Pendleton, John V. McCall, E. F. Alexander, R. M. Caldwell, and Henry W. McLaughlin who was ministering to the church at the beginning of the twentieth century.

The congregation lost a part of its membership in 1858 when a group living around Dunmore petitioned the Presbytery for a church of their own, asserting that they were forced to travel ten or twelve miles over bad roads to attend Liberty. Authorized to build Baxter Church, this group, which can be included entirely under the six family names of McCutcheon, Curry, McGloughlin, Nottingham, Craig, and Warwick, listened to the dedicatory sermon of the Rev. C. M. See, August 27, 1858, in a new church which architecturally was a modification of Liberty.

During the Civil War the new building was occupied by Union troops who damaged it so badly that it was not completely restored to its original beauty until just before the 50th anniversary of its founding. As was the case of many of these early churches, deed to the land was not given until after the building was already in use. On July 5, 1861, John W. and Caroline E. Warwick deeded 54 square poles to Trustees Robert D. McCutcheon, Robert

Curry, Jacob C. McLaughlin, Samuel H. McCutcheon and William T. Gannon.

Religious services along Elk were first held in the home of Robert Beale. The families of Beale, David Gibson, David Hannah, and Joseph Hannah gathered in the later 1820's to listen to Dr. McElhenney, William Campbell, and others of the early circuit riders. After Beale's death in 1833 most of the services were held at the home of David Gibson. Except for the period of the War between the States, service continued in the homes of the community until 1868 when the Pleasant Valley school was built on the land of John B. and Margaret Hannah. Meetings were held in the school until 1888. At that time William McLaughlin and William Gibson sponsored the building of a church.

McLaughlin died before the project was carried out, and Gibson financed the construction personally to the extent of more than \$700. Upon completion it was named Marys Chapel in honor of his mother, Mary Sharp Gibson. In Gibson's deed to the Presbyterian congregation he stipulated that the church be available to all denominations.

Though records of the church were destroyed by fire the names of David Gibson and Boyd Hannah survive as popular teachers during the early days of its organization. At present the church is served by the Rev. R. H. Egan of the Methodists' Edray circuit. The Rev. O. M. Miles, last of the Presbyterian ministers to preach here, has retired and has not been replaced. Most precious asset of Marys Chapel is a library of almost 100 books, nearly all of a religious nature, which has been carefully preserved. Latest publication date to be found in the entire lot is 1840.

Beaver Creek Cemetery is the site of a log church built during the John

Blain's pastorate. Though no records of the church and no trace of the building exist it has become the center of an annual Memorial Day service. The cemetery is one of the most beautifully kept in the county. Beaver Creek Methodists worship today in a converted school building. When the Rev. A. L. McKeever preached his first sermon at Beaver Creek, the highlight of the occasion was the breaking of the timid young minister's trouser band as he knelt for the opening prayer. To this day the spectacle of the harried youngster conducting an entire service with one hand clenched stiffly in a trouser pocket provides a choice subject for discussion.

Mount Zion was one of the earliest churches of the Methodist Episcopal faith. Built of hand hewn timbers chinked with mud on the property of Felix Grimes near Frost in the opening years of the nineteenth century, the structure was typical of the period. It originally contained the customary slave gallery, but this was removed shortly before the close of the century.

The Dilley, Grimes, and Waugh families were prominent in the first recorded activity, in 1833, when the building was repaired and the congregation organized. In a report dated November 20, 1848, Trustees Martin Dilley, Washington Moore, and Beverly Waugh announced that the church was complete to the ceiling and that \$50 would finish it. Beverly Waugh was the brother of the local preacher, John Waugh, who already has won note for the well-tempered hoes and axes which he supplied to his pioneer neighbors. Their father, Samuel Waugh, had been a guiding force in the early history of Mount Zion.

Washington Moore once ran afoul of his church colleagues when he was heard to boast that he had raised apples bigger than pumpkins. Such tales,

it was ruled, were unbecoming to a church member, and Moore was called before the board to answer for his misconduct. He replied to the charge by stating that he meant big apples as compared with small pumpkins. He produced several very large apples and some pumpkins which proved to be smaller than his prize fruit. The case was dismissed.

In 1860 the Herrings, Riders, Currys, and Lightners withdrew to build a church on Knapps Creek which would be more convenient to residents of that neighborhood. With the division of the church which occurred during the war, the Mount Vernon members broke with their Mount Zion neighbors and became a part of the Methodist Episcopal Church, South. Characteristically box-like in construction the Mount Vernon building is distinctive for its flawless lumber. Despite war use as a barracks, and subsequent hard usage, the church - abandoned in 1935 upon the reunion of the denomination - stands as a monument to the meticulous care of its builders.

Bethel Church, near Dilley's Mill, was formed by a portion of the Mount Zion congregation when Union sympathizers barred them from the old church.

Mount Zion Church is now covered by a metal roof and metal sheathing. There has been some discussion concerning the practicability of restoring the old log building to its original rusticity. Now on the Huntersville circuit, it is used alternately with the Bethel church pending the outcome of efforts to reunite the two congregations.

Another old log church of the same period as Mount Zion was New Salem, built on land near Greenbank given by James and Jane Wooddell. Upon division of the church, its Southern members bought the property and made it a part

of the M. E. South. The first building had a relatively short term of life. It was torn down shortly after the division and replaced by the present structure.

Third member of this Methodist Episcopal trio was Hamlin Chapel, built in 1835 on Stony Creek. The church is said to have been named for Hamilton Duffield, father of John Duffield who contributed the land and timber. The congregation, which had been organized at some unrecorded date prior to the construction of the church, held services in various homes and sheds. At a revival held at Swago in a barn owned by Phoebe McNeill, plans were laid for building the log church. Since no money was available, each of the 19 families contributed labor to the cause. William Baxter superintended the work. Henry Duncan, a carpenter, John Barlow, John Auldridge, an expert hewer, and William McCollum, a stone mason, performed a large share of the work. Though its membership has dwindled as newer churches have arisen, Hamlin Chapel is still in use and in good repair.

Bethel Church, at Buckeye, was born of the dispute between the Methodist Episcopal faith and the Methodist Protestant belief. When the Rev. Thomas G. Isherwood, the Methodist Protestant minister, was refused the use of the Methodist Episcopal meeting house, John Buckley, a non-member allowed him to hold services in the Buckley home. This new Methodism attracted an enthusiastic following. The church, then known as Buckley Church, was built and a revival held. Seventeen members of the Methodist Episcopal congregation attended and, promptly being expelled from their own church for the digression, joined the new order. They soon were followed by 18 others. All this took place, as nearly as can be determined, in the year 1841. Such

prominent families as the Overholts, Buckleys, McNeills, Rogers, and McKeever were active members. Both the Rev. A. L. McKeever and the Rev. Moore McNeill are products of this church.

The first Presbyterian congregation in Huntersville was organized by the Reverend Dunlap in 1836. At that time members of all sects worshipped in the courthouse. On August 12, 1854, William Gannon, Benjamin Herold, and James T. Lockridge contracted in behalf of the church with Davis W. Kerr for the construction of a building at a cost of \$1,846. The Presbyterians and the different Methodist congregations had met in the academy building since its completion in 1842. When the new church building was finished it was thrown open to all groups.

During the War between the States, the neat, white frame hall was used as a hospital. Sometime in 1862 the large pulpit Bible was stolen from the church by the soldiers. No more was known of it until 1929, when it was discovered in Pittsburgh, Pennsylvania, in the possession of James R. Mellon, brother of the late Andrew Mellon.

In 1896 a second story was added to the church for the use of the Masonic Lodge. The building has been very well preserved, and despite its war service in a community that was practically demolished, its excellent condition belies its age.

The Rev. James E. Moore and the Rev. John Waugh organized a Methodist class in the Indian Draft neighborhood in 1840. The group met regularly in the local school buildings until 1922. At that time a new two-room school was built and the Rev. G. S. Weiford gave the board of education a lot for the new building and \$300 in exchange for the old school, a frame building

constructed in 1893. He deeded the property to A. M. Barlow, John D. Gay, J. O. Cogar, W. H. Shearer, and himself, trustees of Mount Pleasant Methodist Church. Though this congregation has never been large in terms of present day community congregations, it has been one of the most continuously active and successful of the Pocahontas churches.

Droop Mountain Methodist Protestants were organized in 1842 by Dr. George Brown, then president of the Pittsburg Conference. The group, whose charter members were Martha McKeever, Elizabeth Hoover, John McLaughlin, and the families of David and Solomon Cochran, had been meeting in private homes under the Rev. Richard Walker prior to the erection of the building in 1858, during the term of the Rev. W. W. Blake. Like many of this period, the structure was built from "hand-worked" lumber which had been sawn on a mill and planed by hand. Never painted, the church is seldom used today, but the members of the community keep it in good repair. Its burial lot is neatly kept, and some of the well preserved grave stones date back to the first days of the church.

During the years immediately before and after the Civil War there was hardly any increase in the number of churches in the county. Christian charity found no place in the era of sectionalism, when distrust and hatred of neighbors were commonplace. Post war years found the country too prostrate even to repair the damage done to the buildings during the conflict. Some churches died immediate deaths, while others staggered fitfully along for years before succumbing.

In the '70's the minds of the people gradually turned again to the improvement of their churches. Population increases and shifting of population

centers encouraged new building, and the movement gained impetus until during the lumber boom days of the early 1900's every small group was erecting its own house.

As a result there are approximately 60 churches in use in the county in 1940. Memberships range from eight or ten persons upward to 400. Most of the churches are still members of circuits or are served by ministers who preach at two or three different churches on successive Sundays. As in former days a large portion of the buildings are used either jointly or alternately by the members of the various sects within the communities.

Oak Grove Church, still the largest in the Little Levels, has a congregation of 200, and there are 211 enrolled in Sunday School. Dr. Samuel Moore has served as supply pastor during 1940. Officers include the elders, Henry Beard, Harper Beard, John Manrick, C. W. Kennison, William Cackley, and Duncan Moore, and the deacons, Kyle Beard, John May, Carl Beard, Cameron Beard, Joe McNeel, Eric Clutter, Preston McLaughlin, Moffett McNeel, and Walter B. Clark. In the Auxiliary two adult circles and one young ladies circle function under the chairmanship of Mrs. H. W. McNeel. Twice each month preaching services are held at Beard Chapel, built in 1922 as an outpost of the Oak Grove Church.

The Rev. L. S. Shires serves Wesley Chapel, descended from the White Pole Church, and George Clendenen superintends the Sunday School of 100 members. Mrs. Carl Beard is current president of the Woman's Division of Christian Service.

Although only 18 members are still active at Hamlin Chapel, better known as "The Old Log Church," more than 400 attended the 105th anniversary service

directed by the Rev. R. H. Skaggs in July, 1940. Another of the old churches, Bethel, built at Buckeye by those who rebelled against the strict Methodist Episcopal faith, is still in use.

The square, frame church of the Trinity M. E. South congregation on Stamping Creek was built in 1915 from materials taken from the abandoned church of the Warn Lumber Company. The Reverend Shires and his wife assist with the Sunday School. Mrs. Lanty Hevener and Mrs. Grover Thompson are active leaders in the congregation. Twice a month the Reverend Shires preaches both here and at Marvin Chapel, built in 1878 one and one half miles north of Mill Point. There are 80 members in the Sabbath School of Marvin Chapel directed by Mrs. Walter Arbogast. Choirs from all parts of the county assemble at the widely popular song services which Mr. Fred Ruckman conducts every third Sunday.

Methodists of Seebert meet in a white frame church erected in 1906. G. O. Auldridge has superintended the Sunday School, which has an average attendance of about 40, for 25 years. Active women workers of the church include Mrs. G. O. Auldridge, Mrs. C. K. Levisay, Mrs. Herold Elmore, Miss Susan Pyles, Miss Laura Pyles, and Miss Nina Boblett. Both the Methodist Episcopal members and the members of the abandoned Methodist Protestant Church worship in the Seebert Church. At Spring Creek, just below Seebert, a group undaunted by lack of facilities hold services and young peoples' meetings in an abandoned building.

Another of the log churches is Mt. Olivet Methodist Church at Droop Mountain, built in 1880. The 75 members are addressed by the Reverend Tenney Case each month. Mr. Wilton McMillion is superintendent of the Sunday School.

which has an enrollment of 50.

Among the appointments of the busy Reverend Shires is Sharon M. E. Church, South, at Locust Creek, built in 1890. Presbyterians of the neighborhood attended this church until they built Beard Chapel. Remus May is superintendent of the Sunday School. Services are held monthly.

Marlinton Presbyterian Church, organized April 23, 1881, is housed in a large, brick building finished in 1915. Its 380 members make the congregation one of the strongest in the county. The church helps support Sabbath Schools on Elk River and at Buckeye and is planning to extend this activity. Encouraged by the Rev. J. C. Wool, the young peoples' organization has grown until in 1940 it reached a membership of 200 under the direction of Calvin W. Price assisted by Mrs. Dewey Stemple, Mrs. Alice Jackson, Mrs. S. H. Hench, and Mrs. J. C. Wool. The Men's Bible Class, lead by Mr. T. S. McNeel, has 40 members, and the Auxiliary, of which Mrs. G. D. Stemple is president, has accomplished a tremendous good in raising funds for church improvements as well as in aid to Presbyterian benevolent and educational institutions.

Historic Mt. Zion Church near Frost, used alternately with Bethel, probably soon will be united once more with the younger body. Another offspring of Mt. Zion, Mt. Vernon, the oldest church on Knapps Creek, though still the scene of occasional services, gradually is being supplanted by Mt. Carmel, which was built in 1905 and now has 40 members under the pastorate of Rev. E. R. Simpson. Mt. Carmel shares the valley with Westminster Presbyterian Church, which was organized in 1903, and hold services twice monthly under the Rev. A. B. Williford, formerly of the Huntersville church. Average attendance is about 40. The Sabbath School enrollment reached 35 in 1940.

Organized in 1836 by the Rev. Mitchell Dunlap, the Huntersville Presbyterian Church has 40 members. The Rev. O. N. Miles has held services twice each month since July, 1939. Sabbath School services are held jointly with the Huntersville Methodist class, which has a total enrollment of 66 persons, superintended by Mrs. Tobin Stover. The Rev. M. M. De Haven has administered to the Methodist congregation of about 30 persons since October, 1940. Head of the active Division of Christian Service is Mrs. Jessie Pierson.

Although Cummings Creek Methodist Church was completed in 1933 it was not dedicated until June, 1940, and so may be considered the "baby" church of the Huntersville district. During the years in which records have been kept, the congregation has maintained an average membership of about 30. The Reverend Simpson gives a portion of his time to the group.

New Hope Church in the Buzzard community is used jointly by the Methodist and United Brethren congregations, which have a single Sunday School of 36 members. Methodist and Brethren ministers visit the church on alternate Sundays.

The Trinity Methodist Church at Frost was completed in 1883, just a short time after the death of its leading sponsor, J. B. Hannah. Through the concerted effort of its members the church was enlarged and renovated in 1936-38 and is in excellent condition. Activity of the women's organization, which totals about 30 members, has been a powerful influence in maintaining this church. 1940 officers of the congregation were: Ashby Sharp, Kent Chestnut, Oliver Sprouse, Henderson Sharp, Ledford Shrader, Mrs. Bessie Chestnut, and Dewey McCarty.

At Minnehaha Springs, the white frame chapel of the Lutheran New Hope

Church arose in 1893, built under the leadership of Henry White, Sr. of Douthards Creek. Always served by itinerant preachers, the church now has had the Rev. S. Kullman of Pendleton County as pastor for four years. Nearly all of the 16 confirmed members are members of the White family. Also in the community is the Minnehaha Springs M. E. South congregation who, aided by contributions of other denominations in the vicinity, built their church in 1926. The membership of 56 and an active Sunday Schhol under the leadership of Mrs. Elmer Moore and Mrs. Sidney Wilson are an important social force in the community.

To the west and to the north of Marlinton is the far flung Edray District. One of the old congregations of this area is the Swago Methodist which had its beginning in the class taught by Sampson and Nancy Mathews in 1825. The present church building was finished in 1873 by Carpenters Jeff Killingsworth and Oliver McKeever. Trustees are Austin Duncan, William H. Rogers, Owen W. Kellison and Okey Walton. A former trustee, the late Porter Kellison, has not yet been replaced.

Members of the Central Union Methodist Protestant Church bought the old Marlinton Methodist building in 1923, tore it down and began to erect their church from the salvaged materials in August, 1924. After a series of discouraging set backs - the partially completed building was blown down once - they completed the project in 1926. The Methodists and Brethren had joined in the work, and both still attend the joint services. Trustees are Granville Wilfong, Jessie Wilfong, George Wheeler, Mrs. Olie Jackson and Hanson Sharp. The Rev. S. R. Simpson serves the congregation.

There are 45 members in the Sunday School of the active Mt. Pleasant

Church of Indian Draft, of which the Rev. R. H. Skaggs is pastor. The trustees, S. P. Landis, J. O. Cogar, and Lawrence McKenney are leaders of the unusually enthusiastic congregation.

Two churches serve the nearby Negro settlement at Brownsburg. Only a small class is still in attendance at the Macedonian Baptist Church, built in 1902 on land given by B. W. and Maud E. Vaughn. The Brownsburg Methodist Church was built in 1905 on land belonging to Joseph Wilson. Members of the two congregations worship at both churches and cooperate in numerous activities.

Oldest and largest Negro congregation in the county is that of the Mt. Zion Baptist Church, now in Marlinton, which was organized in 1879 on Browns Mountain by the Rev. Coleman Boose, who walked through the mountains from Virginia to hold services once each year. The present building was erected shortly before 1911 under the leadership of the Rev. I. H. Goodwin. Fifty members and a Sunday School class of 35 are led by the Rev. C. C. Logan.

The Pleasant Green M. E. Church, Colored, was built in 1898 on land deeded by W. L. McNeel, near Seabert. Florence Tibbs, John Henry, Vernie Bolden and Mattie Tibbs are active leaders of the group of 25. The Rev. Graham serves both the Pleasant Green Church and a small group at Durbin who have no church but meet regularly in private homes.

The only other Negro congregation in the county is that of the First Baptist Church of Cass, organized in 1917 by the Rev. I. H. Goodwin who today is again its pastor. The Sunday School has about 35 members.

Among the active churches of the Edray neighborhood we find that West Union was completed in 1901 on land given by William and Mamie Cochran. Leaders at present are Neal Beverage, Clawson Beverage, Porter Sharp, William

H. Gilmer, J. P. Duncan, Mrs. Ella Tyler, Jane VanReenan, Ruth Elliot and Lillie Kellison.

The Edray Methodist Church was built in 1883 when the congregation outgrew old Hamlin Chapel. The Reverend Skaggs preaches twice monthly to the 25 members. Mrs. Arnett McNeil directs the Sunday School of 30 members. Trustees in 1940 were Asa C. Barlow, Collet Gay, and Robert Gay. Stewards were Robert Gay, Frank Young and Mrs. S. R. Moore.

Fairview Methodist Protestant Church, built about 1878, now has a membership of 26 and has maintained continuously a position as one of the most active churches of the denomination. For 20 years the family of Hanson Sharp was a guiding force in the church. Since their departure Mrs. Mollie Johnson, Mrs. Goshia Sharp, and the family of Ressie Moore have assumed its leadership.

Poage Chapel, on the road to Cloverlick, has been neglected of late and is badly in need of repair. It is now used principally by members of the United Brethren congregation. Georgia C. Shinaberry conducted a small class for children and young people of the community during the summer of 1940.

Grace Protestant Episcopal Church at Cloverlick was dedicated Emanuel Church on August 21, 1882, but its present name was inadvertently applied when the building was moved in 1908. The ceaseless efforts of Mrs. John Ligon brought about organization of the church and the building stood on the Ligon farm until rerouting of the road necessitated its removal to Cloverlick. The late W. C. Gardner moved to the community from Baltimore in 1907 and, as Lay Leader, achieved a considerably increase in church attendance and activity. Members of his family and the Ligon family constitute a large portion

of the congregation today.

Union Church was completed at Clover Lick in 1916. Lumber operations were extensive at the time, and the people, aided by contributions of lumber operators were able to build one of the most comfortable and well-equipped small churches of the county. From 1918 until 1928 it was a mission of the Alexander Memorial Presbyterian Church and was served by the Rev. O. N. Miles. Present trustees are John W. Sharp, W. H. Young, Savilla Shields and Walter Byrd. An average Sunday School attendance of 33 is maintained.

Alexander Memorial Presbyterian Church, better known as Driftwood, was built on land donated by Judge James Warwick about 1901 and named in memory of the Rev. E. F. Alexander, who had led a movement to obtain a church building prior to his death, May 6, 1895. The Rev. James T. Pharr is now pastor. An unusually strong church, Driftwood has maintained missions at surrounding points and has contributed money and food to institutions and missionary projects of the Presbyterian faith. John H. Hevener is elder of the church. Deacons are John Doyle, K. W. Meeks, Fred McLaughlin, Paul Hevener and Otho Shields. Mr. John Hevener, Mr. Doyle and Guy Tallman are trustees.

Big Spring Presbyterian Church, on Elk, was organized in 1894 and built its church on a lot given by Col. A. C. L. Gatewood. The Rev. O. N. Miles preaches twice each month. The 30 Sunday School members meet every Sabbath. In 1940 Mr. E. S. Gatewood was the sole elder of the church.

In 1931-32 members of the Slaty Fork Methodist congregation remodeled their church, formerly a school building, and transformed it into a thoroughly modern structure, equal in equipment and comfort to the better city churches. Ivan L. Sharp, who designed the remodeled church, Kingsley Moorison, Mattie

Morrison, Luther D. Sharp, Genevieve Sharp, Oscar W. Kerr, Goldie Gay Kerr, Ethel Eye, Paul L. Sharp, Vonda M. Sharp, Jesse P. Hannah, and Lelah Hannah are tireless leaders in the advancement of welfare in the church. Although the Reverend Skaggs preaches in the church only twice each month, its calendar is filled with activities of the Epworth League, the Ladies Aid, and the Singing Association.

The Reverend Skaggs preaches once a month at White's Chapel, converted in 1919 from an old school building at Woodrow by former members of West Union Church. Lloyd VanReenan, Andrew Galford, and Edith VanKeenan are stewards of the church, whose congregation is so small that a reunion with West Union, only a mile away, is being considered.

In Greenbank District, home of many of the early churches, there is still much religious activity. Old Baxter Church at Dunmore has a Sunday School roll of more than 70. John U. Hevener, Russell Campbell, and Marilee Campbell are officers of the class. Mrs. Fred Pritchard, Mrs. John Pritchard, Walter Bively, Mrs. Harry Miller, Mrs. John U. Hevener, and Mrs. L. R. Campbell teach the various departments. The church has recently become self-supporting and increasingly active under the ministry of the Rev. A. B. Williford. The Auxiliary, with Mrs. Samuel Barlow as president, has raised money for church improvements as well as for charitable causes.

The Dunmore Methodist Church was completed in 1891. The Rev. Quade R. Arbogast ministers to a congregation of 103 persons in the attractive white frame building, noted for its high steeple. Stewards O. G. Campbell, Mrs. B. Frank Taylor, and Mrs. R. M. Hiner, and trustees Ernest N. Moore, H. M. Taylor, Winfred McElwee, and Harry M. Moore, who was one of the original trustees,

administer church affairs. Ernest N. Moore supervised the church school for 51 years and still holds the title of honorary superintendent. H. M. Taylor was active superintendent in 1940.

A short distance to the east of Dunmore is Wesley Chapel in Glade Hill, organized in 1873. The church, built and dedicated in 1897, now has 180 members. J. A. Sheets, E. A. Hudson, S. H. Elliot, and John Matheney are officers of the church; Mr. Elliot also is superintendent of the Sunday School.

The Cass Presbyterian Church has an active membership of 144 persons under the pastorate of the Reverend Pharr. The church is notable for the large number of church workers and missionaries that it has contributed to other sections of the country. The self-supporting Sunday School of 133 members is supervised by A. N. Smith, Sr. It sponsors an outpost at Deer Creek which has 20 members. Mrs. W. T. Millor is now president of the very active Woman's Auxiliary.

The united Methodist churches in Cass have an aggregate membership of 155 who use the M. E. South building for church services and conduct their Sunday School in the M. E. building. They have selected E. R. Loudermilk superintendent. Stewards of the church are C. P. Gillispie, J. W. Bible, Roy Cook, Burk McCarty, and the Rev. H. O. Blackhurst. Mrs. Charles Sheets was 1940 president of the Women's Society of Christian Service.

The Rev. D. R. Carter now preaches to the strongly organized congregation of Mount Union Methodist Church at Wanless. The church was built in 1906 on land deeded by Charles and Hannah Wanless. Mrs. Hull of Durbin is president of the Missionary Society. Stewards of the congregation of 43 members are Minnie Wanless, Willis Cassell, Garnet Beverage and Walter Beverage. Mr.

Cassell, George Wanless and Elmer Houchin are trustees.

Bethel M. E. Church on Back Allegheny has 45 members among whom J. Frank Curry, Wallace Curry, David W. Moore, Forrest K. Moore, Mrs. Annie Cromer, Cecil Houchens, and L. D. Nottingham, officers, are still active. The building was renovated during the summer of 1940. The Reverend Carder is pastor.

There are now 123 members in the New Salem church at Greenbank. Clarence A. Sheets, Ward McLaughlin, W. H. Sheets, W. D. Slavens, E. F. Arbogast, and D. C. Taylor are church officers. The Woman's Society of Missionary Service is organized jointly with that of Wesley Chapel under the leadership of Mrs. Quade R. Arbogast.

The Arbovale Church was built in 1899 to serve in the stead of historic Deer Creek Chapel. Highlight of the church year is Homecoming Day, which has been observed for the past ten years. Officers in 1940 were C. E. Flynn, Owen Rader, Adolphus Shears, Harry Simmons, Mrs. Clyde Gillispie, Nettie Sheets, Dessie Tracy, and Glen Arbogast. The Reverend Carder serves the church.

Kerr Memorial Church at Boyer is used alternately by Methodists and United Brethren. Built in 1905, it was named in memory of Lieut. Robert D. Kerr, son of James Kerr, who died in service shortly after graduating from the United States Naval Academy with high honors. Asa Wilfong is superintendent of the union Sunday School. Daniel Ryder, George Cromer, Mr. and Mrs. Glen Tracy, and Thelma Pugh are teachers in the organization.

Arbogast Memorial Chapel was built at Bartow in 1882 on the land of Charles and Elizabeth Burner. Though formerly open to all denominations, it is now used exclusively by the Methodists, who have a membership of 95.

Officers during 1940 were I. E. Methany, B. J. Snyder, Harper Beverage, Oscar Turner, Howard Kreamer, Mrs. B. J. Snyder, Frank Gaynor, and Edith Burner.

There are now 267 members in the united Methodist church at Durbin. The congregation meets in the building of the M. E. Church, South. Dr. D. L. Snyder came in 1939 to unite the Methodist denominations and has remained to build a highly successful organization. Active leaders in the church are: E. S. Banton, Mrs. A. E. Burner, W. W. Hoover, C. Forrest Hill, Mona Hull, Grace Kiser, Odith Lambert, T. P. Lambert, C. G. Mack, Betty Farg, Mrs. Max Poscover, Mrs. H. L. Stokes, Isom Vance, Edith Townsend, Mrs. C. C. Watts, Mrs. J. L. Williams, June Stewart, Ralph Bassatt, and Roderick Cromer.

Two relatively new faiths in Pocahontas are those of the Nazarenes and the Church of God. The Nazarenes are now building a stone church in Marlinton, where they have about 75 members under the leadership of the Rev. Carl Mutter. Superintendent Carl G. Davis directs a Sunday School of 100 members. The other leading church of the Nazarene faith is at Frank, where the Rev. and Mrs. A. R. Smith minister to 37 members. There are 88 members in the Sunday School. Officers of this church are Mrs. Robert Wagner, William Lucky, James Norton, Henry Brown, and B. J. Moore.

Members of the Church of God at Brush Run have no organization and keep no records since, according to their belief, God takes care of such matters. Morgan Collins, formerly of Boyer, was active in building this congregation. There is also a small class of about 15 members on Cummings Creek. This group has no pastor.

Save in the larger communities where the newer faiths have established units, the religion of Pocahontas has remained the quiet, old-fashioned

country worship of former years. The minister travels from one charge to the next in an automobile, but his work is the same as when he rode horseback or trod through the mountains on foot. The county is a stronghold of the simple faith which guided the builders of this new land through the laborious years of the frontier.

Officers during 1940 were I. E. Methany, B. J. Snyder, Harper Leverage, Oscar Turner, Howard Areamor, Mrs. B. J. Snyder, Frank Gaynor, and Edith Burner.

There are now 257 members in the United Methodist church at Durbin. The congregation meets in the building of the M. E. Church, South. Dr. D. L. Snyder came in 1939 to unite the Methodist denominations and has remained to build a highly successful organization. Active leaders in the church are: H. S. Banton, Mrs. A. E. Burner, W. W. Hoover, C. Forrest Hill, Mona Hull, Grace Mieser, Odith Lambert, T. F. Lambert, C. G. Mack, Betty Parg, Mrs. Max Foscover, Mrs. H. L. Stokes, Isaac Vance, Edith Townsend, Mrs. C. C. Watts, Mrs. J. L. Williams, June Stewart, Ralph Hazant, and Roderick Cromer.

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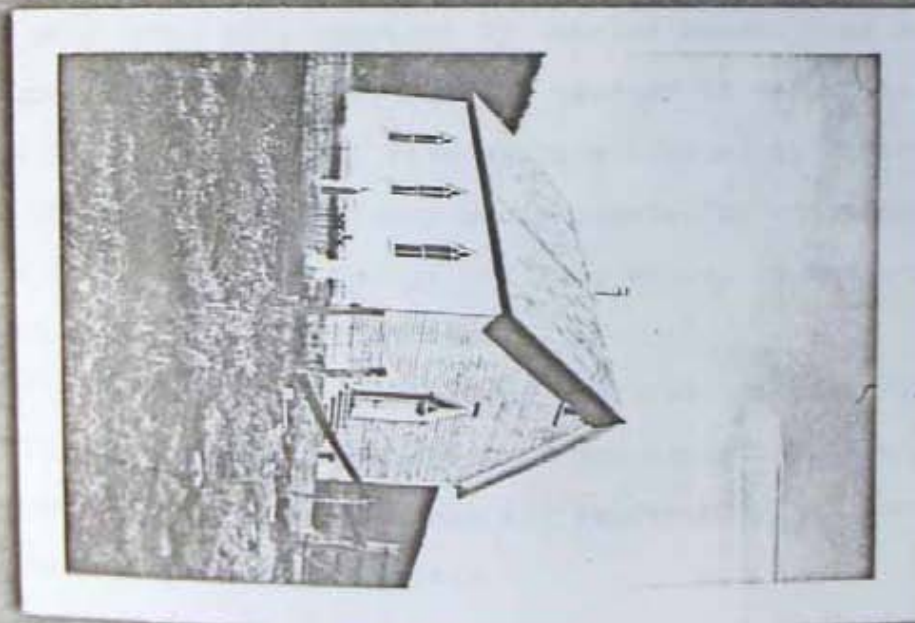
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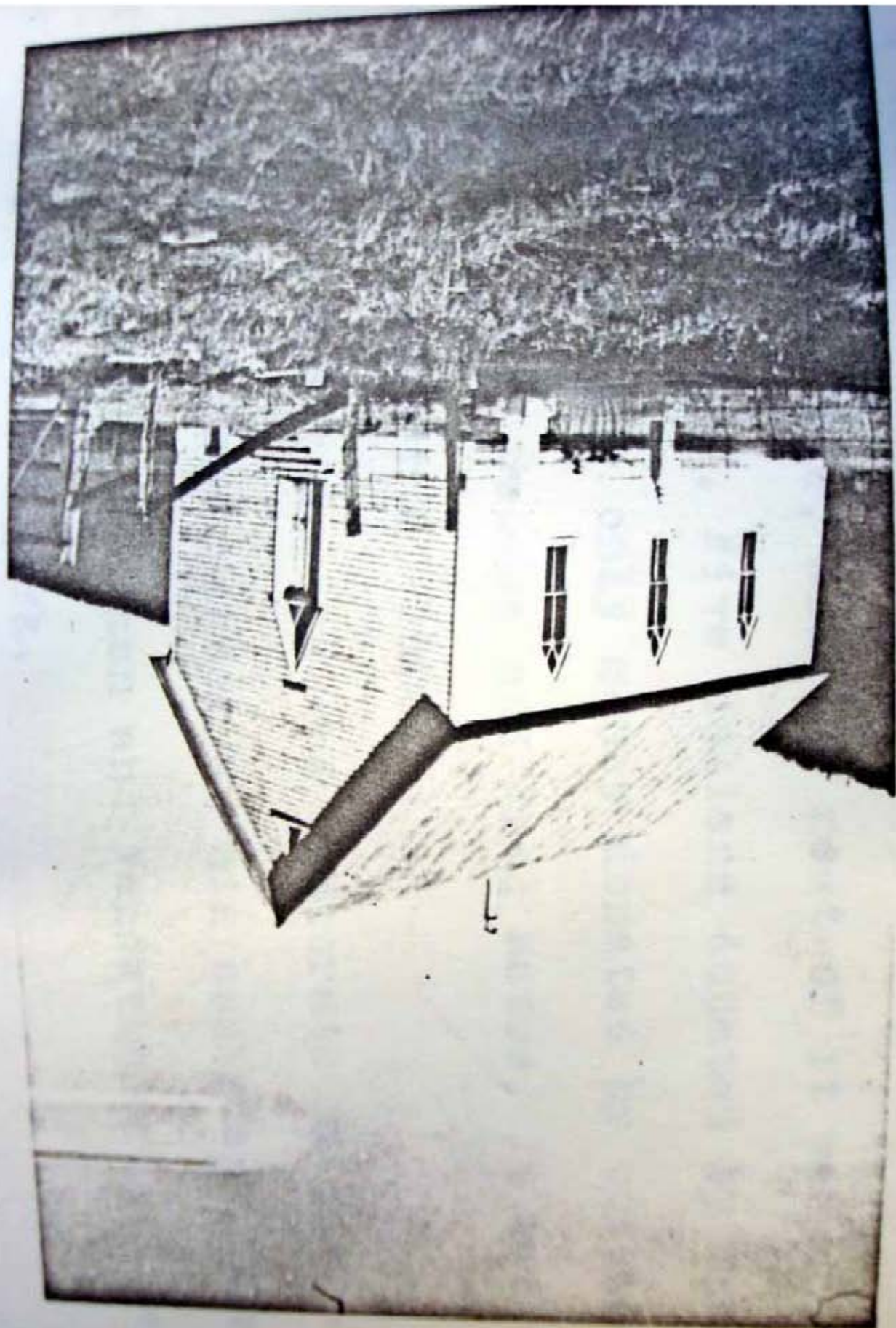
West Virginia Writers' Project

RESEARCH IDENTIFICATION REPORT

-6-

Subject Pocahontas County History Date Dec. 24, 1940
Research Worker Juanita S. Dilley Date Research Taken Dec. 10, 23,
Typist Juanita S. Dilley Date Typed Dec. 24, 1940
Source Deed Book 46 page 268 Date Filed _____
Church records
Correst K. Moore
David Moore
Rev. Howard Wriston who was on this circuit last year.





BETHEL M. E. CHURCH--BACK ALLEGHANNEY MOUNTAIN

The first church services on back Alleghaney Mountain were held in the Wanless school house, later in the Moore school house and then in the Cherry Grove school house. The Hevener Brethern church had been built in 1904 but it was not used by the Methodists, so in 1906 the Methodists began to talk of building a church of their own. The idea met with approval, and a building committee of the following men was appointed, Ben Simmers, Forrest K. Moore, Strickler McLaughlin and Enos Curry.

The people of the community gave the timber and had it sawed on a local mill operated by Charles Mauze. Some money was donated by the people, and the rest of it was collected on the day of dedication. Five dollars donated by Ernest Moore of Dunmore was the only money donated by outsiders.

The carpenters were George and Fred Mauze. It was completed and dedicated on October 6, 1906.

The church was built during the pastorate of Rev. John McNeill, with Albert VanDevender as his assistant. The circuit had gotten too large for one man and Vandevender had been sent to take over part of the work.

The deed for the land was given by Forrest K. Moore and Margaret K. Moore his wife, to Forrest K. Moore, Enos F. Curry, Thomas H. McLaughlin, John F. Wooddell and Thomas Houchin, trustees of Bethel church, Durbin circuit, Lewisburg District, Baltimore Conference, Methodist Episcopal Church, South and their successors, etc.

The present church records show a membership of 45 for this church but there are only a few working members, and the church is a very weak one. The present workers are J. Frank Curry, Wallace Curry, David N. Moore, Forrest K. Moore and Mrs. Annie Cromer.

The trustees are W. B. Curry, J. Frank Curry, Cecil Houchens,

The stewards are Annie Cromer, J. Frank Curry, L. D. Nottingham and David N. Moore.

This summer the church had a lot of much needed repair work done on it. A new foundation, new flue, roof painted, new stoves and new windows. Most of the labor for this work was done by the people as a contribution. Material cost amounted to around \$100.

This church is an appointment on the Arbovale circuit since the union of the Methodist churches. Rev. D. K. Carder is the present pastor.

It is in sight of the Hevener Brethern church, and looks to me like the case of just one to many churches for a rural community.

West Virginia Writers' Project

RESEARCH IDENTIFICATION REPORT

Subject Pocahontas County History
Chapter 6 Religion

Date January 15, 1941

Research Worker Juanita S. Dilley

Date Research Taken Dec. 6, 20 and
Jan. 1

Typist Juanita S. Dilley

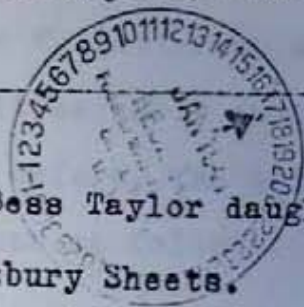
Date Typed January 15, 1941

Source Deed Book 25 page 253

Date Filed _____

Church Records

History of the church written by Mrs. Bess Taylor daughter
of James F. Patterson, Mr. and Mrs. Asbury Sheets.



WESLEY CHAPEL--IN GLADE HILL COMMUNITY

The first church services in this community were held in the old Glade Hill school house. This class was organized by Harvey Curry, William Cooper and James F. Patterson and was an appointment on the Greenbank circuit as early as 1873. There are no older records to tell how long before. The oldest class book available give the Glade Hill class as follows:

date admitted-----name-----

1873	J. Harvey Curry, Margaret Maupin, James F. Patterson, Joseph Cooper, Rachel Patterson, Mary E. Cooper, Margaret Hudson, Elizabeth Nottingham, Rachel Nottingham, Caroline Nottingham, Virginia Galford, Sarah Arbogast, Naomi Galford Elizabeth Galford Andrew Kerr Eliza V. Kerr Nannie Kerr Caroline Kerr Malinda Cooper Harriet Gump
1873	
"	Elizabeth Mays, Samuel Phillips.
1886	Mary Phillips, George Kerr.
"	Perry Mays, Harvey Nottingham.
"	Dollie Bell Gump, Margaret Nottingham.
	Alice L. Akers, James Curry, Jr.

2

date admitted	----- -- name
1878	Sherman Sutton, Samuel Kerr,
"	William A. Wooddell, John W. Sheets,
"	Mary E. Nottingham, Alice Maupin,
"	Julia Nottingham, Benj. n. Doyle,
"	George Cooper, William Taylor,
"	Rhoda Mays, Georgie Gum, XXXXXXXXXXXX
"	Elizabeth Taylor, Thomas Maupin,
"	John L. Hudson, Maggie V. Hudson,
"	Mary Hull, Nannie Taylor,
"	Peter Carpenter, Sallie Carpenter,
"	Sallie Patterson, Arabelle Nottingham
"	Louise Cooper, Ella Kerr,
"	George McLaughlin, Addison Nottingham,
"	Virgie Nottingham, Jennie McLaughlin,
"	Margaret Tracy, C. M. Sutton

E. Harvey Curry was class leader of this Glade Hill class, and James F. Patterson was the first Superintendant.

After the Dunmore church was built many of these members who lived nearer Dunmore were transferred to that church, and church services were held in the old Oak Grove school house which was nearer to the members that were left. It served as a community center until the Wesley Chapel Church was built. Preaching Sunday School and singing was conducted under the auspices of the M. S. Church, South.

On February 17, 1894 a meeting was held at the Oak Grove school house for the purpose of appointing a building committee to go ahead with plans for the building of a church. The members appointed were Warwick S. Hudson, Pres., Anbury Sheets, Pres.

James F. Patterson, Sec. and W. W. Galford and Harry L. Taylor. On March 16, 1895 this committee met for the purpose of selecting a name for the church. James F. Patterson suggested that they call it Wesley Chapel in memory of John Wesley, so the name was chosen.

The church was built by John Noel, a man by the name of Wade and the seats were made by James F. Patterson.

It was dedicated in September 1897 by Rev. V. Wheeler. His text was taken from John 13:1 "Having loved his own which were in the world, he loved them unto the end." Rev. J. D. Martin was Presiding Elder and Rev. J. M. Eavy preacher in charge.

At the present there are 180 members in this church, but like most churches only a few working members.

The present trustees are J. A. Sheets, E. A. Hudson, and S. H. Elliot.

The Stewards are S. H. Elliot, Everett A. Sheets, E. A. Hudson and John Mathaney.

S. H. Elliot is the Sunday school Supt. also one of the teachers. Other teachers and workers are J. A. Sheets, Mrs. J. A. Sheets, and Mrs. Ray Horner.

The Womens Society Christian Service is united with that of the Greenbank church with Mrs. Quade R. Arbogast as Pres. Mrs. Arbogast is the ministers wife.

There are only two of the old original members ~~are~~ still living.

Others who belonged to the Wesley Chapel in the beginning are: Mary Galford, Virgie Cackley, Lillie J. Oliver, Jennie McLaughlin, Margaret Tracy, Elizabeth Galford, Gatewood Sutton, John A. Galford, Victoria Taylor, Lillie J. Alderman, Mary Hudson, Julia Leckridge, Annie Kerr, Ada Galford, Henrietta Nottingham, J. A. Patterson, S. W. Hoover, Lucy Hoover, William J. Moore, Juanita Moore, Malinda Ray, Florence Tracy.

Sarah Sharp, Charles Gum, Virginia Taylor, Henry Taylor, George W. Taylor, W. N. Hoover, James Taylor, Bertie Arbogast, Cecelia Kellison, W. W. Galford, Morgan Curry, Alice Kelley, Adam Wooddell, J. Asbury Sheets, Jane A. Sheets, Minnie Curry, Frank Curry, Mattie Hudson, Ethel Hudson, Leola L. Patterson, Mattie Cooper, Snowden Cooper, Walter Cooper, Vivian Cooper, Minnie Sheets, Nancy Galford, Henry Sheets, Henry Arbogast, and Charles Hoover.

The deed for the land was given by April 19, 1894 by Henry L. Taylor and Early V. Taylor, his wife, to J. Asbury Sheets, James F. Patterson, Henry L. Taylor, W. W. Galford and W. B. Hudson trustees, one acre of land upon which there shall be erected a place of worship for the ministers and members of the M. E. Church, South. Remainder of lot to be used as a cemetery as a burial ground for the use of the ~~XXXXXXXX~~ neighborhood worshipping at said church, subject to the control and such rules and regulations in the relation to the burial of the dead as may be adopted by a majority of the aforesaid trustees.

From -Deed Book 25 page 253

Mrs. Bess Taylor

Mr. and Mrs. Asbury Sheets

Church Records

COCHRANS CREEK CHURCH

Juanita S. Dilley
Clover Lick, W. Va.

Chapter C- Religion

January 15, 1941

THE COCHRANS CREEK CHURCH (BAPTIST)

This church was built in 1907 and the writer is told that Johnny Rider practically built the church himself. The dedicatory sermon was preached by Rev. Stump and the Rev. Thomas Woolridge was the pastor. Mr. Rider moved to Fayette county a few years later and since that time the church has been used by different denominations.

For many years this church was used by the Methodist Protestants who had previously held their services in the school house. It is now an appointment on the Huntersville Circuit of the United Methodist churches.

*From- Mrs. Sidney Wilson

October 16, 1940

Marlington, W. Va.

Pocahontas County

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Chapter 6 - Section 2

Cass Presbyterian Church

Cass, in Pocahontas County, has for a number of years been the center of an extensive lumber industry, and a considerable amount of lumber is still produced in this area. The citizenship of Cass is unusually cosmopolitan in character.

The first Presbyterian services in Cass were conducted by Rev. Henry W. McLaughlin, then pastor of the Liberty and Baxter Churches, in 1900. He organized a Sunday School in the school house at this time and the preaching services were also conducted here.

It was in 1903 that Asa D. Watkins, a student at the Union Theological Seminary at Richmond, Virginia, was sent to Cass by the Home Mission Committee to preach during the summer vacation. He saw the need of a church there and after his graduation proceeded to carry out his idea by hard and systematic work. With the aid of J. S. Mathews, the late Samuel B. Hannah and other prominent men in the Greenbank District, enough money was raised through loans and subscription to start the church building which, when completed in 1904, was dedicated by Rev. Henry W. McLaughlin. To Asa Watkins should go the credit of making this church possible. He did everything from raising the money to employing men to do the constructing which he superintended

and aided.

"Professor Asa D. Watkins of Hampden Sidney College and formerly a pastor of this church, died suddenly on December 17, 1932."

As time passes and many new churches come into this fold and worship God in a comfortable and beautiful church building, and its affairs are organized and governed by capable christian men and women, it should be remembered that it was Asa Watkins, a ministerial student, who came to Cass at vacation time, and conducted services in whatever building was procurable and ministered to the needs of its people. It was he who saw the need of a church in this town when practically no one else did, and working alone, raised money through direct subscription and loans, whereby the nucleus of the present building was erected and furnished. He hired the men to do the work and did a good bit of it himself. It was he who induced the members of the Presbyterian Church who had moved to Cass, to procure their letters in order that a congregation might be organized. It was he who moderated the first congregational meeting at which time the organization was made complete. In fact, it was through the persistent and untiring efforts of Asa D. Watkins that the movement was started that culminated in the present organization, and that has brought many souls to Christ.

The deed for the lots to this church was made on Aug. 1, 1921, from the West Virginia Pulp and Paper Co. to R. S. Hickman, J. S. Mathews and U. S. Hannah, Trs. for the Cass Presbyterian Church, subject to the following reservations and restrictions: that the lots are to be used for the purpose of maintaining thereon a house for Divine worship or other buildings for strictly religious purposes. Should the parties of the second part or their successors in office ever abandon use of said premises for such purposes or within forty years from this date attempt to dispose of said premises to others to be used for other than religious purposes, the title of the said premises shall revert to the party of the first part.

The Cass Presbyterian Church was organized with a membership of twelve persons. On the following yeat, 1905, there were nineteen members reported to the General Assembly. The names of the charter members that I have been able to get are:

Dr. H. Ward Randolph	Mrs. W. F. Anderson
Mr. and Mrs. J. S. Mathews	" S. B. Methken
Dr. and Mrs. J. D. Arbuckle	" S. L. Clark
Mr. James A. Kirkpatrick	
Mr. and Mrs. Benj. F. Conrad	
Miss Mennie Gillispie (now Mrs. J. Hall Wilson)	
Dr. H. Ward Randolph and Mr. J. S. Mathews were elected, ordained and installed elders and Dr. J. D. Arbuckle, Sen-	

jamin T. Conrad and James A. Kirkpatrick, deacons.

After Dr. Watkins resigned the pulpit was filled from time to time with several ministers, all of whom preached at Liberty Church at Greenbank and Baxter Church at Dunmore.

Later a request was sent to Greenbrier Presbytery to segregate the Cass Church from the Liberty and Baxter Churches, the promise being made that it could support a full time minister. The request was granted and Rev. Fred L. Gray was suggested. He was immediately called. His services were valuable indeed. He brought a large number of new members into the church and was one of its greatest pastors and preachers. During his pastorate the church building was remodeled and enlarged.

The corner stone of this building was laid by the Masonic Grand Lodge of West Virginia. The dedicatory sermon was preached by Dr. Walter W. Bain. Asa Watkins preached the evening sermon. For many years the Cass Church has been out of debt.

All denominations used the Cass Presbyterian Church for a number of years.

The building occupied by the Cass congregation was erected in 1904, and remodeled in 1919. It was partially destroyed by fire in March, 1927, and was repaired and remodeled later that same year. Many or most of the church records were destroyed at the time of the fire.

The roll of ministers of the Cass Presbyterian Church is as follows:

Asa D. Watkins, D.D.	1804-1807
A. W. Bain	1807-1810
J. S. Kennison	1810-1812
Louis A. Kelly	1812-1815
Fred W. Gray, D.D.	1815-1829
James T. Pharr	1829- present

Today this church has an active membership of one hundred forty-four persons. It has for many years sent a steady stream of young people into city churches in this and adjoining states.

This church has enjoyed an aggressive leadership and is active in all of its various departments, being noted for the fine young people it has developed in the church's service. The work of its Woman's Auxiliary has been especially efficient.

The Cass Presbyterian Church has in the past maintained outpost work in certain nearby lumbering settlements, notably at Spruce and Raywood, but these have been discontinued as the lumber operations in these settlements have closed and the people have moved away.

A number of active workers in the church's service have gone out from the Cass church, among whom may be named Rev. T. L. Harnsberger, missionary to Africa; Miss Alice Hannah, teacher of missionaries' children in Africa; and

the Rev. Lewis Lyle, now serving in Chicago, Ill.

Union prayer meetings are held alternately with the three churches at Cass. No other denominations hold services at the present time in the Presbyterian Church.

The present pastor, Rev. James T. Pharr, was born in Charlotte, North Carolina. He attended Charlotte School for Boys, Davidson College and Union Theological Seminary at Richmond, Virginia. Rev. Pharr has served the Cass Presbyterian Church and the Alexander Memorial Church at Stony Bottom for the past eleven years.

During the past year nine new members were added to the Cass Church.

A Daily Vacation Bible School was conducted in our church under the direction of Rev. Blandon from the Seminary at Richmond. The school opened July 22, 1940 and continued through July 26th. Rev. J. T. Pharr and the following young people assisted with this school: Evelyn Fox, Beatrice Blackhurst, Ernestine Hamrick, William Viering, and Tim Pharr.

Each year this church sends a group of young people to camp and conference.

The present Elders are:

F. C. Mickell

E. Shafer

W. H. Smith

Ray L. Fox

W. J. Blackhurst

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J. H. Moyer

S. D. Huff

E. L. Duncan

Deacons:

J. A. Kirkpatrick

W. G. Moss

C. M. Stover

R. S. Hickman

Guy Tallman

Luther B. Jones

The Sunday School enrollment at the present time is one hundred thirty-three.

The Young Peoples League organized an outpost Sunday School at Deer Creek with an enrollment of twenty. Harold Mickell served as the Supt. of this Sunday School until recently when he went to work in another town and Mr. A. N. Smith, Sr., is now Supt. This Sunday School is now self-supporting.

I have been unable to find any record of the first women's societies in the Cass Church. The women of the church are now organized according to the Auxiliary plan of worship. The following is a list of the presidents of the Auxiliary to date:

Mrs. J. B. Hannah

Mrs. B. E. Clark

Mrs. T. J. Kanealy

Focahontas County

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Mrs. J. H. Moyer	
Mrs. W. A. Hammen	
Mrs. E. P. Shaffer	1929 to March 1930
Mrs. E. L. Duncan	1930-1932
Mrs. J. N. Hannah	1932-1934
Mrs. R. W. Fox	1934-1936
Mrs. W. L. Ralston	1936-1938
Mrs. W. T. Miller	1938-1940

The average enrollment for the ten years is fifty-four members. The largest number on roll at any one time is sixty-one. The smallest was fifty.

The enrollment this year is forty. This is because of so many members moving away. The following are the officers for 1940-1941:

President -----	Mrs. W. T. Miller
Vice-President -----	Mrs. W. L. Ralston
Secretary -----	Mrs. T. J. Kenealy
Treasurer -----	Mrs. L. B. Jones
Historian -----	Mrs. J. W. Keyser

In 1934, a Business Womens Circle was organized with twenty-six members on roll. They pay a definite part of the budget each year. This year the amount is fifty dollars.

Each year the Auxiliary sends from two to four young people to the Conference at Lewisburg. This year four young people were sent to camp. For five years they sent one delegate to N. Va. Synodical Training School. For two years two

Pocahontas County

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delegates were sent to this school.

Each year since 1936, the Auxiliary has adopted a child from the orphanage (to the extent of buying his clothes). Last year \$28.28 was spent for outfitting the orphan.

At Thanksgiving time each year a large box of canned fruit is sent to the Davis-Stuart School. At Christmas time baskets of fruit, toys and clothing are sent to the needier families in the community.

Each year the ladies read a book on Home Missions and one on Foreign Missions. Special classes are held for discussion of these books.

Once during the year there are study classes of at least five hours of intensive study of some Book or Theme of the Bible.

In 1936 a plan was suggested in the church whereby each person read a certain portion of the Bible each day. At the end of the year many had read their Bible through. Now each woman follows the Auxiliary suggestion for daily Bible reading.

The Auxiliary stresses tithing. Last year there were twenty-one titheers reported in our Auxiliary.

For an example of the money expended by the Auxiliary in one year, the following was for the year April 1, 1938 to April 1, 1939:

Pocahontas County

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Budget -----	\$196.00
Special Benevolences -----	86.00
Special Offerings -----	65.78
Social Service -----	51.06
Current Expenses -----	78.52
Miscellaneous -----	<u>29.75</u>
Total	507.11

The Auxiliary paid fifty dollars per year for three years to the Ministers' Annuity Fund. In 1935 it paid \$161.52 to paint the manse and church.

In the past few years we have lost five members of the Auxiliary by death and many members have moved away, making our enrollment at the present time forty members. Despite this fact, we have not reduced our budget and have been able to go over-the-top each year and have contributed to the causes as usual. This year we also contributed material for draperies to be used in the homes of Missionaries in Africa where our own Alice Hannah is serving as teacher of missionaries' children.

Information: Church on the Western Waters - Courtney
Mr. J. S. Mathews, Bridgeport, Conn.
Mrs. J. S. Keyser

The Women's Auxiliary was organized in July 1923, but did not join the Presbyterian until 1928.

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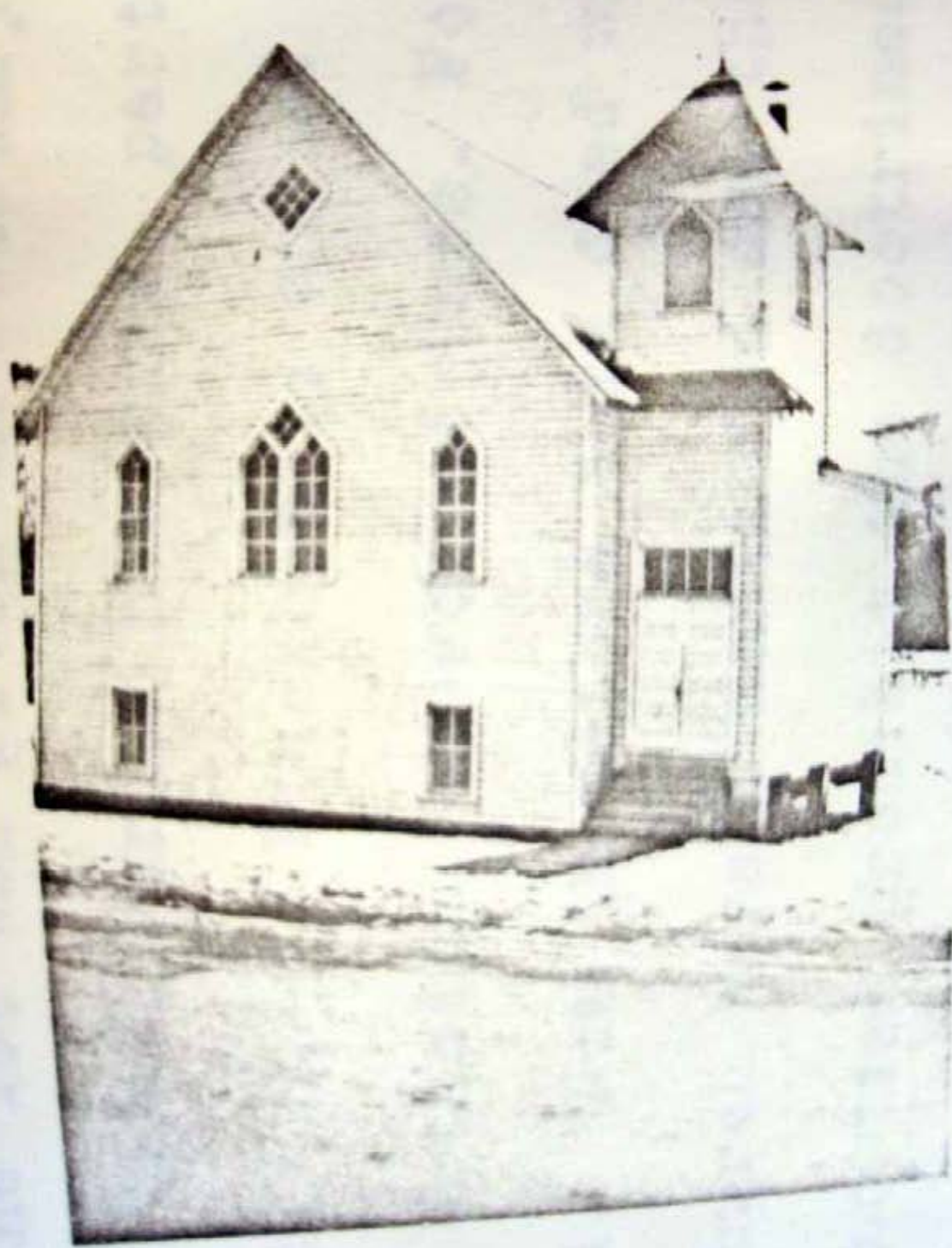
RESEARCH IDENTIFICATION REPORT

Subject Pocahontas County History Date February 12, 1941
Chapter 6 Religion
Research Worker Juanita S. Dilley Date Research Taken Feb. 7, 1941
" 11, 1941
Typist Juanita S. Dilley Date Typed Feb. 12, 1941
Source Deed Books 61 page 416 Date Filed _____

Rev. Q. Arbogast, and Rev. H. Blackhurst

I did not know until a few days ago that I was going to have
to get these churches so this is not as complete as it might
have been.





Cass Methodist Churches

The Methodist class of the M. E. Church South was organized in 1903 by the Rev. John McNeil of the Greenbank circuit. I do not have the date when the M. E. class was organized, but it was soon after the above date. No church was built in Cass until in 1920 when the Presbyterians built theirs. For four years this church was used by the Methodists, too. Finally some of the Presbyterians objected to the Methodists using the church, and decided to charge them \$15. per Sunday or \$25. for two Sundays per month. They soon decided that they could not afford to pay this amount, and that it would be best to build a church of their own.

The M. E. members withdrew first and in 1924 built The First Methodist Church on the east side of the river. The deed for the lot was given on February 20, 1924 by Dr. Allen Burner and Mabel Burner his wife, parties of the first part, and J. F. Smith, H. O. Blackherst, and A. G. Hardbarger, trustees of the First Methodist church of Cass. For \$400. cash lots 6 and 7 in block 1. "Now therefore this deed witnesseth, the trustees of said church herein mentioned and their successors in office shall at no time prohibit the doctrines of Sanctification as taught by John and Charles Wesley, the founders of Methodism."

A little later in that same year the M. E. South members also withdrew from the church, and the deed for the lots were given by William V. Hiner and Grace C. Hiner his wife, to C. F. Gillispie, J. W. Bible, Roy Cook, Burk McCarty, J. Hobbs, Ross, H. H. Brown, Markwood Gum, L. S. Cochran and William Siple, trustees, for the sum of \$1,800. a lot or parcel of land in Cass

adjoining the land of the West Virginia Pulp and Paper Co. for the use of the M. E. Church, South.

In 1939 these two churches were united, and the M. E. South church is used for preaching purposes. The M. E. church is still used for Sunday school.

There are 155 members of this united church.

The Stewards are C. P. Gillispie, J. W. Bible, Roy Cook, and Burk McCarty. Rev. H. O. Blackherst. E. R. Loudermilk is the Supt. and the teachers are J. W. Jack, Mrs. Myrl Ervin, Mrs. C. P. Gillispie, C. P. Gillispie, Mrs J. H. Rose, Warren Shiflett, and Audre McPherson. Burk McCarty is the Sec. and Treas.

Mrs. Charles Sheets is the Pres. of the Womens Society of Christain Service.

West Virginia Writers' Project

RESEARCH IDENTIFICATION REPORT

et Pocahontas County history
Chapter 6 Religion

Date Feb. 4, 1941

Research Worker Juanita S. Dilley

Date Research Taken Feb. 3, 1941

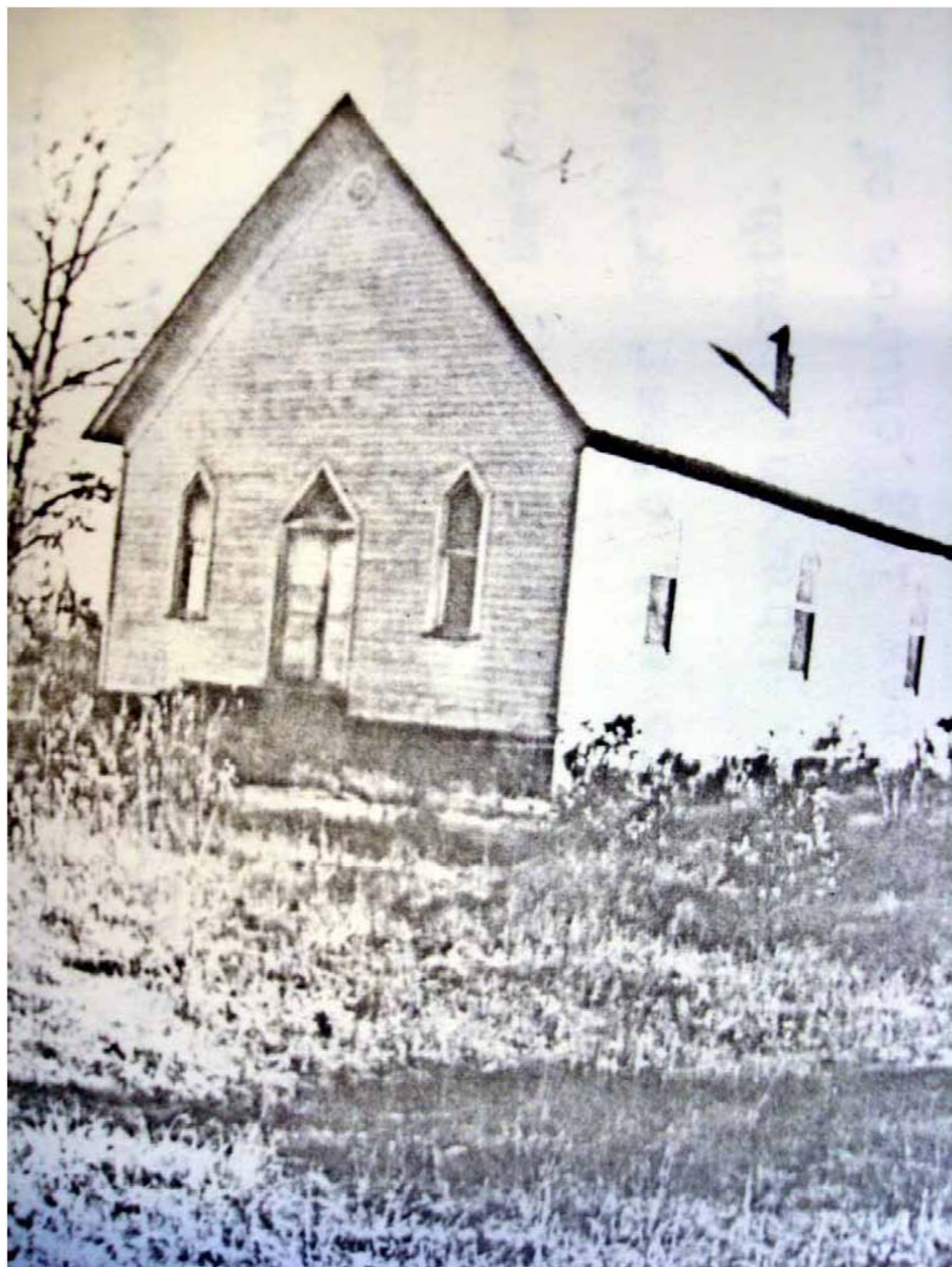
at Juanita S. Dilley

Date Typed Feb. 4, 1941

Church records
Rev. W. Arbogast
Mr. and Mrs. G. A. Sheets
Mrs. Caroline Macy
Deed book 16 page 441

Date Filed





McLAUGHLIN M.E. CHURCH, SOUTH--One mile from Cass

The first church in this community was an old log building near the site of the present church. It had been erected some time prior to the Civil War, no one remembers the exact date and no deed can be found. Mrs. Caroline Tacy, who is now 90 years old says that when she was a girl, this old building was there and was used by the Presbyterians and the Methodists as a place of preaching. It was also used for school purposes, as Mrs. Tacy went to school there. This old church was called West Union church. It was never entirely completed, and was built with a large shed to it.

On November 7, 1884, David McLaughlin deeded to the Trustees Stephen H. Barnett, George M. Sheets, George D. McLaughlin, John M. Wilfong and James L. McLaughlin, for and in consideration of the sum of one dollar, one acre and 20 poles of land including West Union Church to have and to hold with its appurtenances, to be used as a place of Devine worship of the M. E. Church, South, open to all other orthodox denominations when not in use bt the M. E. Church, South.

It was at this time a new log church of white pine logs was built on almost exactly the same site of the present church. For a time it was referred to in the session books as back Alleghaney appointment, but was later changed to McLaughlin church. This log church was used from 1884 until the present church was built around 1907, under the pastorate of Rev. H. Q. Burr who served this circuit from 1907 to 1911.

The first old church was not a regular appointment on any circuit but was just used by circuit riders who were riding through, but the next log church became an appointment on the Greenbank circuit. The members of this church are as follows: Benjamin Tallman, Virginia McLaughlin, Ida Curry, Margaret Wilfong, Nancy Gum, Catherine Wilfong, Mary Geiger, Nettie Arbogast, George H. Sheets, Margaret Geiger, Howard Meeks, Alice Meeks, Sue Barnett, Mollie Barnett, Virgie Barnett, Mary Tacy, Virdie Sheets, Carrie Sheets, W. F. Kerr, Daniel Wilfong, Peter Collins (this is the C. P. Collins mentioned so often in the conference records), Sallie Collins, Charles Curry, Rachel Wrogg, Myrtle Curry, Elizabeth McLaughlin, Allen Burner, Virginia Burner, Sarah Burner, ^{Elizabeth} Lizzie Gum, Eliza Ray, George H. McLaughlin, Otis McLaughlin, Sallie McLaughlin, Warwick Simmons, Georgie Simmons, Virginia Simmons, David McLaughlin, Jane McLaughlin, Uzilla Tallman, Andrew Matliff, and Nancy Wanless.

There has been no preaching services at this church for the past four years. The class is small and few take an interest in it. There is some talk of again organizing a class here and making it a regular appointment, but that waits to be seen. The Trustees are Ward McLaughlin, Odis McLaughlin and G. A. Sheets.

From-- Church Records
Rev. W. Arbogast
Mr. and Mrs. G. A. Sheets
Mrs. Caroline Tacy
Deed Book 16 page 441

West Virginia Writers' Project
RESEARCH IDENTIFICATION REPORT

Subject Pocahontas County History
Chapter 6 Religion

Date January 3, 1941

Research Worker Juanita S. Dilley

Date Research Taken Dec. 10, 20,
Jan. 1, 1941

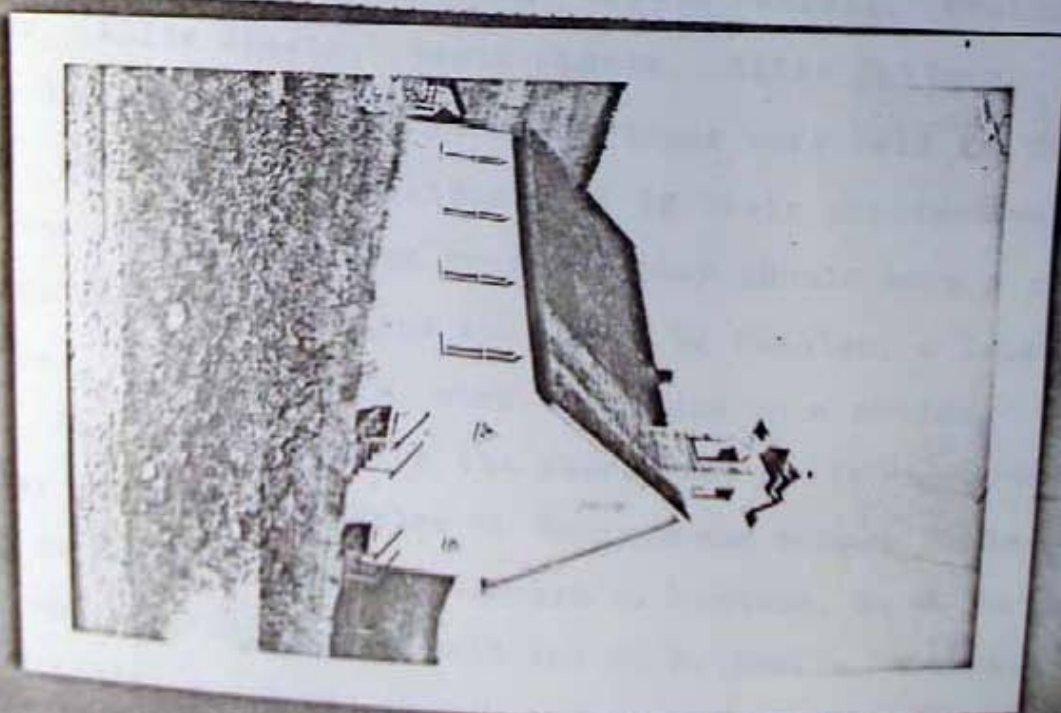
Typist Juanita S. Dilley

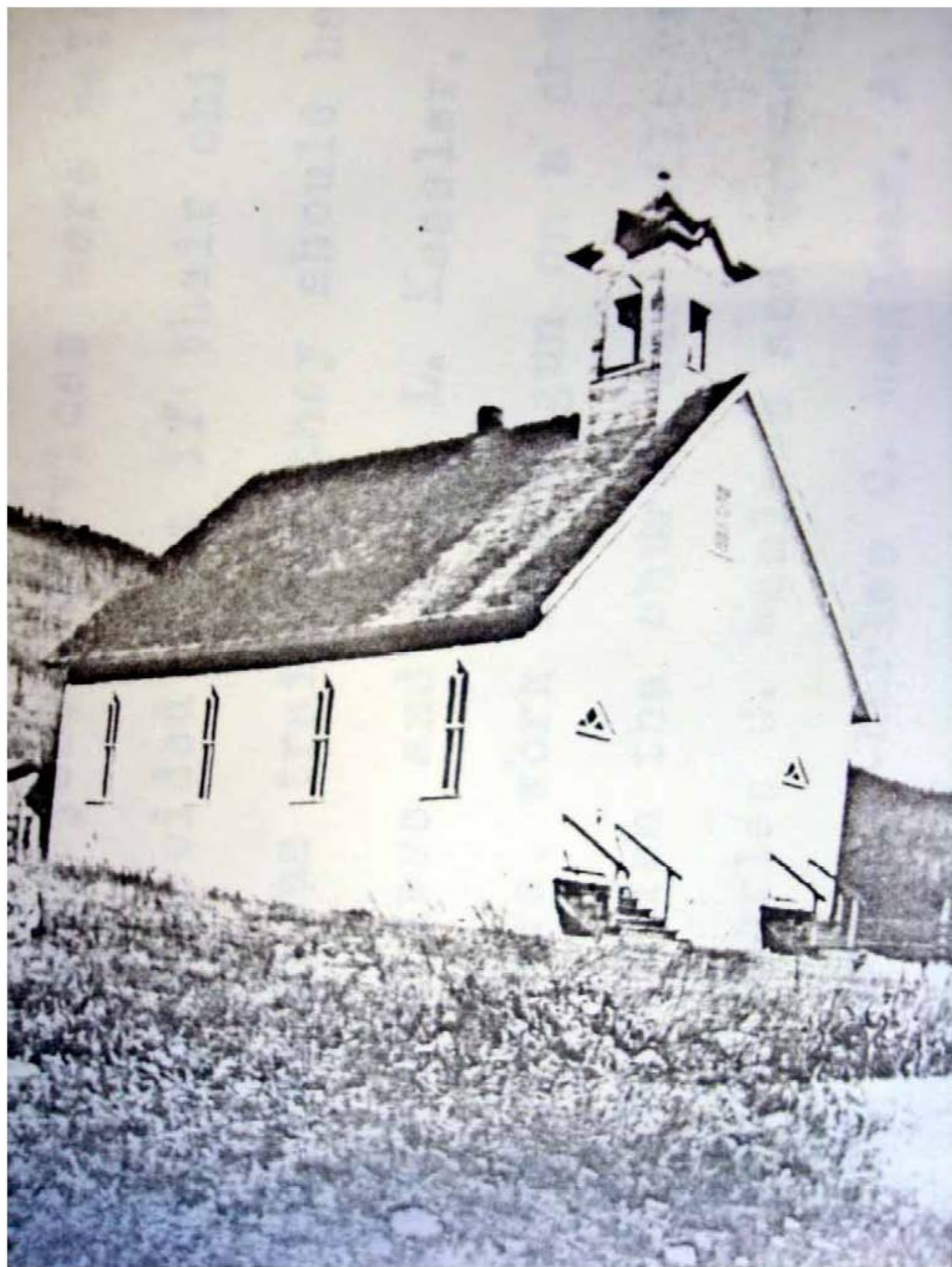
Date Typed January 3, 1941

Source Deed Book 41 page 270

Date Filed

Church records in the Arbovale and the Greenbank
Parsonages. Rev. D. R. Carder, and Maud Wanless daughter
of Charles C. Wanless





MOUNT UNION M. E. CHURCH--WANLESS

The first class at Wanless was organized in the old Wanless school house with the following members: Rachel Swink, E. A. Curry, Mary Beverage, Margaret Ann Cassell, Susanah Galford, Lousia Cassell, John Cassell, Matilda Wanless, John Wanless, Samuel Cassell, Martha Cassell, Martha J. Shinaberry, B. B. Tallman, Mattie E. Sutton, Minnie Cassell, Mary Kessler, Rev. Henry L. Kessler, Henry McCray, Sarah Cassell, Indiana Cassell, W. R. Sutton, William Cassell, Jacob Cassell, Sr., Jacob Cassell Jr., Squire Hevener, Alice Sutton, Bessie Cassell, Washington Oliver, Allie Sheets, Vesta Sheets, Allie Tallman, and Dossie Sutton. For many years services were held in the school house, but the people decided that if their children were to have the proper religious training they should have a church, so with Charles C. Wanless and Henry L. Kessler, a local preacher, as the leaders, work was begun on a church.

The land upon which the church was built was given on October 15, 1906 by Charles C. Wanless and Hannah Wanless his wife, to Henry L. Kessler, Charles C. Wanless, A. W. Tallman, J. H. Tallman, William Cassell and A. W. Sheets, trustees of the Methodist Episcopal Church and the Methodist Episcopal Church, South for the use and benefit of the members of the Mount Union Church near Wanless.

The West Virginia Pulp and Paper Co. of Cass gave part of the lumber and the people of the community gave timber and had it sawed on near by saw mills. In this way all of the lumber was donated. Money for other expenses was collected by subscription. John and Robert Noel were the carpenters. The church was dedicated on July 4, 1907.

There is a Missionary Society with Mrs. Dr. Hull of Durbin as the President. This church takes a collection on the first Sunday in each month for mission work.

The oldest members of the church were the above named trustees and their families, also the families of Jacob Cassell Sr., and Jacob Cassell, Jr.

The present Stewards are Minnie Wanless, Willis Cassell, Garnet Beverage and Walter Beverage.

The present Trustees are Willis Cassell, George Wanless and Elmer Houchin. George Wanless is the class leader, and Willis Cassell is the Sunday school Supt.

Records show a membership of 43 for 1940, but the above named persons are the main church workers.

It is a strong church for a small country church, with good attendance at Sunday School and church services throughout the year.

It was at first an appointment on the Greenbank Circuit, but is now on the Arbovale Circuit with Rev. D. K. Carder as the present pastor.

WHITES' CHAPEL M. E.-----WOODROW

The people of this community were formerly members of West Union Church on Stony Creek. Rev. W. A. Crogg held a revival. Later Howard Underwood and W. T. Hogsett also held a revival and quite a large class was formed. When a new school house was built the Board of Education sold this old school house and the deed was given on October 20, 1919 between the Board of Education of Adray District, Pocahontas County, a corporation, and James A. White and Auth White his wife parties of the first part, and Lloyd VanReenan, Elmer Baxter, John Galford, Owen Bellison, and J. A. Arbogast, trustees for Whites' chapel of the M. E. Church of the West Virginia Conference. The parties of the first part do hereby sell, grant and convey unto the parties of the second part all of their rights, titles and interests in and to the lot on which the Laurel Creek school house now stands containing one half acre. It is understood, however, that the Board of Education hereby reserve the right, should necessity require, to use said building for school purposes for the period of three years, without any compensation to the parties of the second part. The Board of Education also reserves from this conveyance, all furniture and fixtures now in said building which were purchased by said Board and have been used for school purposes.

As soon as this building had been purchased, Luther McNeill and William Shoemaker took a contract for \$325. and converted it into a church. It was dedicated by G. Sampson under the pastorate of Rev. M. H. Ramsey who served the Adray circuit from 1916 to 1920.

by mail
it larger

H. H. Skaggs is the present pastor. He preaches at this church once a month, but there is a very small class with only around 20 enrolled in the S. S. There is no S. S. at all in the winter, so there is some talk of again uniting it with West Union.

The Stewards are Lloyd VanReenan, Andrew Galford, and Edith VanReenan. Trustees, Lloyd VanReenan, Elmer Baxter and Andrew Galford. Lloyd Woods is the class leader. Teachers- Lloyd Woods, Lloyd VanReenan and Edith VanReenan, and Andrew Galford is the Supt. So you see there are only a few to carry on the work. Seems to me it was really a mistake to have built it in the first place as it is only a mile or so from West Union and it is about as easy to go to West Union as to Whites Chapel.

The Edray circuit consists of the following churches:

1. Edray
2. Whites Chapel
3. West Union
4. Swago
5. Marys Chapel
6. Slaty Fork
7. Mt. Pleasant
8. Hamline Chapel
9. Campbelltown

Oct. 8, 1949

Helle V. McLaughlin
Marlinton, W. Va.
Pocahontas County

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Chapter 6 - Section 2

Big Spring Presbyterian Church - Big Spring on Elk

The Big Spring Community was settled by people of refinement and culture from east of the Allegheny Mountains. They found no building in which to meet and worship, but they met in the homes of the neighborhood for prayer and for preaching services when a minister would visit the neighborhood. There is no written record to show who first preached in this community, which adjoined the Mingo Flats in Randolph County. The sessional records of Mingo Presbyterian Church mention that active measures were taken by the session and pastor of that church to establish an appointment at Big Spring, in Pocahontas County, in 1886. Elder John Moore was appointed to confer with the people of Big Spring community concerning a monthly appointment at that place. Col. A. C. L. Gatewood was appointed by the session to take charge of raising the salary. Elder Moore was to assist him in that work, and they were asked to raise fifty dollars. The first service was held June 27, 1886.

Rev. W. S. P. Bryan was at that time pastor of the Mingo church, also Tygart Valley and Beverly Churches. Rev. Bryan received a call to another church, and the pastoral relations with Big Spring were dissolved. The last service for Big Spring was held May 29, 1887.

A petition was drawn up petitioning Presbytery for a church at Big Spring and signed by the following persons, who formed the charter membership of the church:

Pocahontas County

J. W. McCalpin from the Huntersville Church

Mr. & Mrs. M. L. Slanker

Mr. M. P. Cameron

Mrs. Annie Varner

Mrs. Rhea from the Mingo Church

Mrs. Mary Gatewood of Warm Springs

Mrs. N. P. Vandervort

A. C. L. Gatewood

Annie McCalpin

Mary L. McCalpin

Willie Vandervort

Fannie Vandervort

Lyrtle Varner

M. C. Gatewood

B. F. Hamilton

Mrs. Wm. A. Wooddell

C. W. Showalter

Presbytery, having granted the request the Big Spring church was formally organized by the Rev. J. M. Sloan, evangelist of Greenbrier Presbytery, on August 25, 1894. Mr. J. W. McCalpin and Col. A. C. L. Gatewood were elected, ordained and installed ruling elders, and B. F. Hamilton, deacon. The church was named "Big Spring" by vote of the congregation.

The lot for the church was laid out and given by Col. A. C. L. Gatewood.

Pocahontas County

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In 1893 this church was first reported to the General Assembly as having nineteen members. In 1896, it was reported as vacant.

This church, which has always been associated with other churches in home mission groupings, has had the ministerial services of the following ministers:

Rev. R. M. Caldwell

" H. W. McLaughlin

" G. W. Nickell

" Asa D. Watkins

" Walter W. Bain

" F. W. Gray

" W. P. Gibbs

And from 1921, Rev. O. H. Miles, who is the pastor at the present time.

At the present time the church has only one elder, Mr. L. S. Gatewood. There are services at this church twice each month and the membership is about twenty persons.

They have Sunday School each Sabbath and the enrollment is thirty.

There is no Woman's organization in this church.

Information:

Records of the Historical Foundation - Montreat, N. C.

Session book of the Big Spring Church.

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Chapter 6 - Section 1

DEER CREEK UNION CHAPEL, the first church built in the Greenbank Community, was situated on the south side of Hospital Run, near a large spring. It stood in the center of the old part of what is now the Arborvale Cemetery. The exact date that the church was built is not known. However, the following facts show that it must have been built at the beginning of the Nineteenth Century. These lands were originally a part of a 120 Acre tract granted by patent to James Rucker in the year 1783; James Rucker conveyed the same to William Dysard; and on Sept 7, 1800, William Dysard conveyed the same to Jacob Rumbaugh of Augusta County. On April 8, 1806 Jacob Rumbaugh conveyed to Jacob Gillispie 13 A. of the said 120 Acres, which is the eastern end of the tract. The west line or end of the 13 Acres is now the line of the original "meeting house lot; but in this record bearing date of 1806, there is no mention of a church or of passing a meeting house lot. On June 12, 1812, Jacob Rumbaugh conveyed to James Tallman two tracts of land.

The name of James Tallman first appears in the land records of Pocahontas County, then Bath County, Va., in a deed bearing date Sept. 9, 1795, recorded in Deed Book # 1, page 173, in Bath County Clerks Office, and is a conveyance of 195 Acres to James Tallman by James Rucker. This tract of land is situated on the west side of the above 120 Acre tract that this church was built upon.

Pocahontas County

This old church could not have been erected before 1795 and perhaps not before 1812, because James Tallman was instrumental in building the church and he did not own any or the land prior to these dates. It has been said that Jacob Rumbaugh sold the land to a Committee and, if that is true, he had to make the sale between 1800 and 1812, as that was the duration of his ownership of the lands. However, James Tallman made the deed on July 5, 1831 to Benj. Tallman, James Wooddell, and George Burner, Trustees of the Deer Creek Union Chapel for a tract of 1 A. 1 rd. and 34 poles, situated on Back Creek a fork of Deer Creek and a branch of Greenbrier River, being a part of a tract purchased of Jacob Rumbaugh and joining the lands of James McKesny. It is a well known fact that this church was erected many years before the date of this deed. In the cases of most of the early churches, we find that the churches were built and the deeds to the land made sometimes years afterwards.

This church was used by all denominations until they built churches of their own and then, after the erection of other churches in the Community, the people would go back to the old log church and hold their camp meetings. The last meeting was held in the year of 1858.

In the Session Books of the "Church at the Head of Greenbrier" (now Liberty), I find the following mention:

Sept. 22, 1844

Session convened at Deer Creek Union Church and was opened with prayer by Rev. Thomas. Elders present:

R. D. McCutcheon, A. G. Mathews, Benj. Tallman, and Boon Tallman.

Sept. 25, 1846

Session convened at Union Church and was opened with prayer by Rev. Joseph Brown.

Baptisms:

A. G. Mathews, one child named Andrew Warwick

R. D. McCutcheon, one child named Robert Luther

R. B. Tallman, one child named Mary Alice

Elders present: R. D. McCutcheon, A. G. Mathews, and Benj. Tallman.

June 30, 1850

Session met at Deer Creek Union Church.

This was a small church about 30 x 40 ft. and stood east and west fronting toward the east. The pulpit was very high. The upstairs gallery was carried to near the center of the building which made room for a congregation upstairs as well as downstairs. There was no chimney in the church and how it was heated seems to be a mystery to the people of today. It is more than likely that no services were held during the most severe weather.

The Deer Creek Union Chapel was the only church in the eastern end of the county for a period of about forty years. People came here from the Upper Greenbrier or Upper Tract, later Travelers Rest, and as far west as Buzzards Creek, beyond Warwick and later known as Dunmore.

church was called the "meeting house". The lot was quoted in the land records as the "meeting house lot". The people generally took a basket of dinner and spent the day in worship and in meeting and greeting their friends.

When the Confederate soldiers were camped on the top of Allegheny Mountain, in the year 1861, the soldiers came down and took all the ceiling from the church and hauled it to the top of the mountain to ceil their winter cabins.

The old church stood until the year of 1866. One day in that year Brown M. Yeager went inside and cut some kindling from one of the pine logs. That same night there was a terrific wind storm and a terrible crash was heard. The next morning it was discovered that the old log church had blown down. The church evidently had not been used for many years before that.

Information: Mrs. Chris Arbogast
Mr. Glenn Arbogast
Mr. R. W. Brown

Chapter 6 - Section 1

It cannot be known who preached the first sermon in this county, but the names of many pioneer ministers are remembered. Everywhere in the settlement of the west the frontier preacher was an important factor, and scarcely was the roof of the cabin made before the Methodist circuit rider or Baptist missionary made his appearance, collected the neighbors, preached a sermon, left an appointment for sometime, perhaps a year in the future, and after a friendly farewell, he continued his journey to another settlement.

Among those who visited first what is now Pocahontas County were: Revs. James Avis, John Miller, Amos Smith, J. W. Kenney, James Watts, Samuel Ellis, Wm. P. McDowell, Elisha Knox, James Kerr, William Houston, Harvey Sawyers, N. Pendleton, and John Howe.

In extracts from the journal of Rev. Francis Asbury, we find that in the years of 1788, 1790 and 1796, he made evangelistic tours through this section of the county coming up through Greenbrier County each time and being entertained and preaching at the home of the McNeels in the Little Levels, going from there to the Brinnons home, where he was received so "gladly" and entertained so "kindly" in the Edray neighborhood. His course led from there to Clover Lick, down through Tygarts Valley in Randolph County enroute to Morgantown. At the McNeel home lively religious discussions were indulged in by the whole community.

October 18, 1940

MARY'S CHAPEL ON ELK

The first religious services on Elk were held at the homes of Robert Beale and David Gibson with the families of David Hannah and Joseph Hannah attending. David Gibson settled on Elk in 1823, and Robert Beale in the year 1827. Ministers of the gospel made the home of Robert Beale a place of preaching. Dr. John McElhenney, Revs. Kerr and William G. Campbell, pioneers of the Presbyterian church in this region, officiated at his house and pleasant, profitable meetings were the result. Robert Beale was sincerely and intelligently pious. His wife was Mary Vance Poage, daughter of Major William Poage of Marlins Bottom, and granddaughter of William Poage, Sr. who with his sons were among the founders of old Oak Grove church and at whose home so many religious services were held. (Refer to report for June 11, 1940-Chapter 5-Time Devoted to Religion)

* Robert Beale died in 1833, and after that services were mostly held at David Gibson. His home was always open to the stranger that might come along. His confidences were sometimes abused and imposition practiced upon him, but that made no difference in his treatment of others. For years his home was at the service of the preachers and thus most of the preaching on Elk was at his house.

* It is believed by some that Joseph Hannah had committed to memory the greater portion of the bible for he could recite the scriptures for hours at a time, having special reference for the historical narratives of the patriarchs and the wanderings of the

2

Israelites and of the Promised Land under Joshua. He saw in these narratives, illustrations of the life now to be lived by Christians. It was one of the greatest pleasures of his old age to repeat these narratives in the presence of his neighbors. He prayed in the tone and manner of a loving child to a kind and more loving father.

¶ During the four years of the Civil War, no church services of any kind were held on Elk as the Huttonsville Martins Bottom Turnpike which passes all the way down Elk was the passway of marching armies and bushwhackers all during the war. Most of the men were engaged on one side or the other and the people had little time to think of anything else but to survive. In the period just after the war, prayer and class meetings were held in the homes. In 1868 the Pleasant Valley school house was built in the lands of John B. and Margaret Hanneh and sometime thereafter a Sunday school was organized at the little school house. All church services were held in the school house from that time until 1888 when the church was built.

¶ William McLaughlin and William Gibson were the main ones to sponsor the building of a church. They went into it together, but McLaughlin died before it was completed and it was left to Mr. Gibson to see that it was finished. He financed it to the extent of more than \$700., and had it named Marys Chapel in memory of his mother Mary Sharp Gibson wife of David Gibson.

¶ The deed for the lot was given by William Gibson and his wife Polly Gibson to Andrew McLaughlin, Samuel B. Moore, Jacob S. Moore, Jacob A. McLaughlin, James Gibson, Jr., Silas Sharp and E. D. King, trustees, and is dated November 3, 1888.

It is decided to the Presbyterians but to be open to all

other orthodox denominations when not in use by the Presbyterians. According to the deed " If it ceases to be used as a place of worship for five consecutive years by the people living in the vicinity then the title and rights herein granted and conveyed shall revert to said William Gibson or his heirs." The lot consisted of .5 acre.

Robert Gibson had at one time had in his possession all of his fathers old records concerning the building of the church, but they were all destroyed when his house was burned a few years ago. The old class books cannot be found either as the church has been used by both Methodist and Presbyterian ministers, but none of them seem to have the old class book. However I did take the old Sunday School records which were all in the church and with the help of James and Robert Gibson (sons of William Gibson) and of Mrs Robert Gibson and Mrs. Forrest Gibson, we went through these records and got the names of those they knew had been members of the church. They are as follows: Jamison Arbogast, John Hannah, Henry B. Hannah, George P. Hannah a local preacher, William H. Hannah, John B. Hannah, Morris Brown, James W. Jackson, George L. Hannah, Ellis Hannah, Joseph B. Gibson, Robert Gibson, Sarah Hannah, Mary A. Gibson, Martha B. Hannah, Mary A. Jackson, Nancy A. Hannah, Sarah J. Arbogast, Lucy A. Sharp, Sarah H. Gibson, Mrs. Samuel Hannah, Jane Jackson, Mamie Cleek, Mary Curry, Menty Arbogast, Mrs. John B. Hannah, David Hannah, Hester Hannah, Clark Rider, Mrs. Clark Rider, Samuel Hannah,

Samuel Gibson and Bowd Hannah were for many years teachers in the Sunday School. People say that Samuel Gibson was one of the best teachers that they ever had. He held Sunday School for years. and years in the Pleasant Valley school house.

The present Sunday School enrollment is 80 but mostly children. Only a few of the older people take an interest in the Sunday School.

Rev. O. N. Miles was the last Presbyterian minister to occupy the pulpit in this church. He has had to retire because of poor health and no other has been sent to take his place. The church is used entirely by the Methodist ministers at the present with Rev. R. H. Skaggs as the present one. This church is on the Sdrey circuit and the same preachers that preach at Sdrey always preach at Marys Chapel.

Samuel Hannah was for many years class leader in this church.

From-- * History of Pocahontas-Price

Court Records

φ Robert Gibson

Mrs. Robert Gibson

James Gibson

Mrs. Forrest Gibson

Sunday School records

OLD BOOKS AT MARYS CHAPEL-- ELK

How these old books got there is a question. Calvin Price says these books were mostly published by the American Tract Society, the last published date on any of them was 1840. The publication of these old books in the Elk church made me believe the library was brought to the community about a century ago through the influence and probably at the expense of my father's aunt, Mary Vance Beale, who by a second marriage became the wife of Henry M. Moffett. He was the second clerk of Pocahontas county. Incidentally her grandson was James A. Moffett of the Standard Oil Company. Her home stood on the road half a mile southeast of Marys Chapel. (She is the wife of Robert Beale mentioned elsewhere in this report)

Robert and James Gibson do not think that Mrs. Beale gave the books or had anything to do with them. She died before the Civil War, and they feel that if they had been in the community during the war that they would have been destroyed as very little of the old things came through the war. They say there was no Sunday School and no place to have kept the books except in some home. On the fly leaf of many of them is written Pleasant Valley Sabbath School, indicating that they were perhaps brought into the community after this school house was built in 1868. They say that they know that their brother Samuel Gibson made the book case they are in, and that they have always been of the opinion that they were brought into the community at the expense of or through the influence of Mr. Gibson during the time he taught Sunday school in the Pleasant Valley school house. At any rate he was the one to use them, and they cannot remember of ever hearing any of their forefathers say anything about them being given to Mrs. Beale. They say that there was formerly a Sunday School Union, that they were pub. by American Bible Society.

OLD BOOKS AT MARYS CHAPEL

I don't know if the names of these old books will be of any value or not, but I will send them anyway.

1. Concise Dictionary of the Bible-James Covel- 1839
- 2.6 Sunday School Spelling and Reading books-Stephen Kirby
3. The Last Day of the Week
4. The Wheel Completed
5. The History of Little Henry and His Bearer
6. Alice Brown or the Patient sufferer
7. winter evening Conversation on the works of God (between a father and his children)
8. The fatal ladder or Henry Linford
9. Omar, Designed to illustrate the Jewish History from 63 B. C. to the Birth of Christ
10. Explanitory notes upon the new testament- John Wesley
11. Mary Grant or the secret fault
12. Olive Smith- Paul Beck-1835
13. Letters to Students by Rev. Baxter Dickison
14. Jonathan, a Narrative, 1827
15. Let it Alone Till Tomorrow, by W. T. Sedell 1829
16. The Life of Thomas T. Thomson- Paul Beck-1833
17. Parting Advice To a Youth
18. The Christian Pilgrim
19. The Only Son, or the history of Jonah Ross and his Mother by Rev. James W. Alexander
20. Helen and her Cousin - Paul Beck- 1831
21. Memoir of Martha Ewing, by Grevill Ewing (her husband) 1775
22. Associates of Missionary Worthies in the Moravian church, 1832

23. The shepherd of Salisbury Plain-by Hannah Moore- 1833
24. Memoir of Susannah Elizabeth Bingham-Isaac Parsons- 1836
25. The Two Friends
26. the Dying Sailor, or the Victim of Parental Neglect, by
a State Prisoner-1828
27. The Pioneer Family
28. The Affectionate Daughter-in- law
29. Memoir of David Brainerd- 1826
30. The Peacemaker- C. B. Tippet
31. Emma and Her Nurse
32. The Emigrant Orphan
33. Charles Clifford or the Children at River Bank-James
Alexander- 1834
34. Memorial for a Sunday School Girl, 1798
35. the Customs and Manners of the Bedouin Arabs- Paul Beck-1837
36. Fireside Conversations on some of the Principal Doctrines
of the Bible
37. History of the Mission to Orissa- Amos Sutton
38. Cousin Clara or the Sequel to Ellen Carrol
39. the Little Deceiver Reclaimed
40. History of the Waldenses, from the earliest period to
the present. 1820
41. Memoir of Mary Anne Hooker
42. Family Conversations on the Evidence of Revelations.
43. the Five Apprentices, to which is added the story of
Edward Crawford.
44. Life of George Wishart, the Martyr

45. Helen Maurice or the Benefit of Early religious instructions, by a Sunday School teacher.
46. Memoirs of Henry Obookiah, a member of the Foreign School- Died in 1818.
47. The Teachers Manual-W. L. Lloyd
48. The Life of Colonel James Gardiner- P. Doddridge D. D.
49. The Wonderful Machine
50. Tract Distributors
51. Uses and Abuses of Sunday School Libraries
52. Youthful Memoirs- Rev. W. Carus Wilson, M. A.
53. The Scottish Farmer
54. The Bible is True or Prophecy Compared with History
55. Memoirs of John Urquhart
56. The Young Freethinker Reclaimed
57. Lives of Adam Wallace and Walter Mill, martyrs
58. The First of April
59. April Fool or the Evils of Deception
60. My Grandfather Gregory
61. The First Day of the Week.
62. Scenes in Georgia- by Isabel Drysdale
63. Religious Fashions or the History of Anne- Mrs Sherwood
64. Memoir of Joshua Kevly Gilpin, a monument of Parental affection to a Dear and Only Son- Rev. Joshua Gilpin
65. Jane and her Teacher
66. The Story of the Cross-- Rev Robert Hewatood
67. Hebrew Customs
68. The Lives of Clements Romanus, Ignatius, and Polycarp
69. Christian Martyrs

70. A Brief Memoir of Mahomed Ali Bey
71. The Lost Child
72. The Happy Choice or the Potter's Common
73. History of the Patriarch Abraham
74. Loss of Five Wesleyan Missionaries in the Maria Mail Boat-
by Mrs. Jones
75. George Wilson and His Friend
76. Julia, Changed
77. The Vine and the Fig Tree
78. 15 Methodist Hymnals
79. 12 Psalms and Hymnals
80. Eight Testaments

The Bible now in use was published in 1888

All of the old Sunday School records dating back to 1876
were there in the church. In 1876 there were an enrollment
of 40. The present enrollment is 50.

Of course I didn't take time to read all of these
old books, but I did look through a few of them. The one
"April Fool the Evils of Deception" plainly brought out the idea
that a person who played April Fool tricks was not only a
deceiver but an untruthful person as well and that he endangered
the lives of his fellow men. All of them, I think, brought out
some religious teaching, and I believe that by reading them one
could get a good viewpoint on the religious teachings of
a hundred years ago.

These are small books of around one hundred pages, with
an old fashioned brown cardboard covers. *There is a possibility*
that they were not given by any one but were bought
with public collections, as in that old Edwards Book they
are called "Edwards" - it has been noticed for Tracts & S. Books, by



OLD BOOKS

Some years ago I was over to Mary's Chapel, on Elk, and while waiting for service to begin I looked into the book case. There I saw a set of almost a hundred well preserved books, published mostly by the American Tract Society, and the latest publication date on any of them was 1840. You can imagine the interest those old books held for me.

The publication dates on those old books in the Elk church made me imagine the library was brought to the community about a century ago through the influence and probably at the expense of my father's aunt, Mary Vance Poage Beale, who by a second marriage became the wife of Henry M. Moffett. He was the second clerk of Pocahontas County. Incidentally, her grandson was James A. Moffett, of the Standard Oil Company. Her home stood on the road a half mile southeast of Mary's Chapel.

Colonel and Mrs. Beale settled on the Old Field Fork of Elk right after their marriage in 1827. The Colonel came from Holletts County and brought with him a number of colored servants, among them the Browns. He was doing a great work opening up a big plantation, when he was taken by death at a comparative early age.

This home was the place of preaching by Dr. McElhenny and other pioneer ministers. The Sabbath days were mostly spent in prayer meetings and Sabbath school services.

I told Mrs. Juanita Dille, of the history writers project about the old library. She investigated and most kindly gave me the list of the books, and here they are:

OLD BOOKS AT MARY'S CHAPEL

- 1 Concise Dictionary of the Bible, by James Covey, 1839
- 2 6 Sunday School Spelling and Reading Books, by Stephen Kirby
- 3 The Last Day of the Week
- 4 The Week Completed
- 5 The History of Little Henry and His Bear
- 6 Alice Brown or the Patient Sufferer
- 7 Winter Evening, Conversation on the Works of God (between a father and his children)
- 8 The Fatal Ladder or Harry Linford,
- 9 Omar, Designed to Illustrate the Jewish History from B. C. 63 to the Birth of Christ
- 10 Explanatory Notes Upon the New Testament, by John Wesley.
- 11 Mary Grant or The Secret Fault
- 12 Olive Smith, by Paul Beek, 1825
- 13 Letters to Students, by Rev. Baxter Dickinson
- 14 Elisha, a Narrative, 1827
- 15 Let It Alone Till Tomorrow or The History of Robert Hutton by G. T. Deane, 1828
- 16 The Life of Thomas T. Thompson, by Paul Beek, 1822
- 17 Talking Advice To A Youth
- 18 The Christian Pilgrim

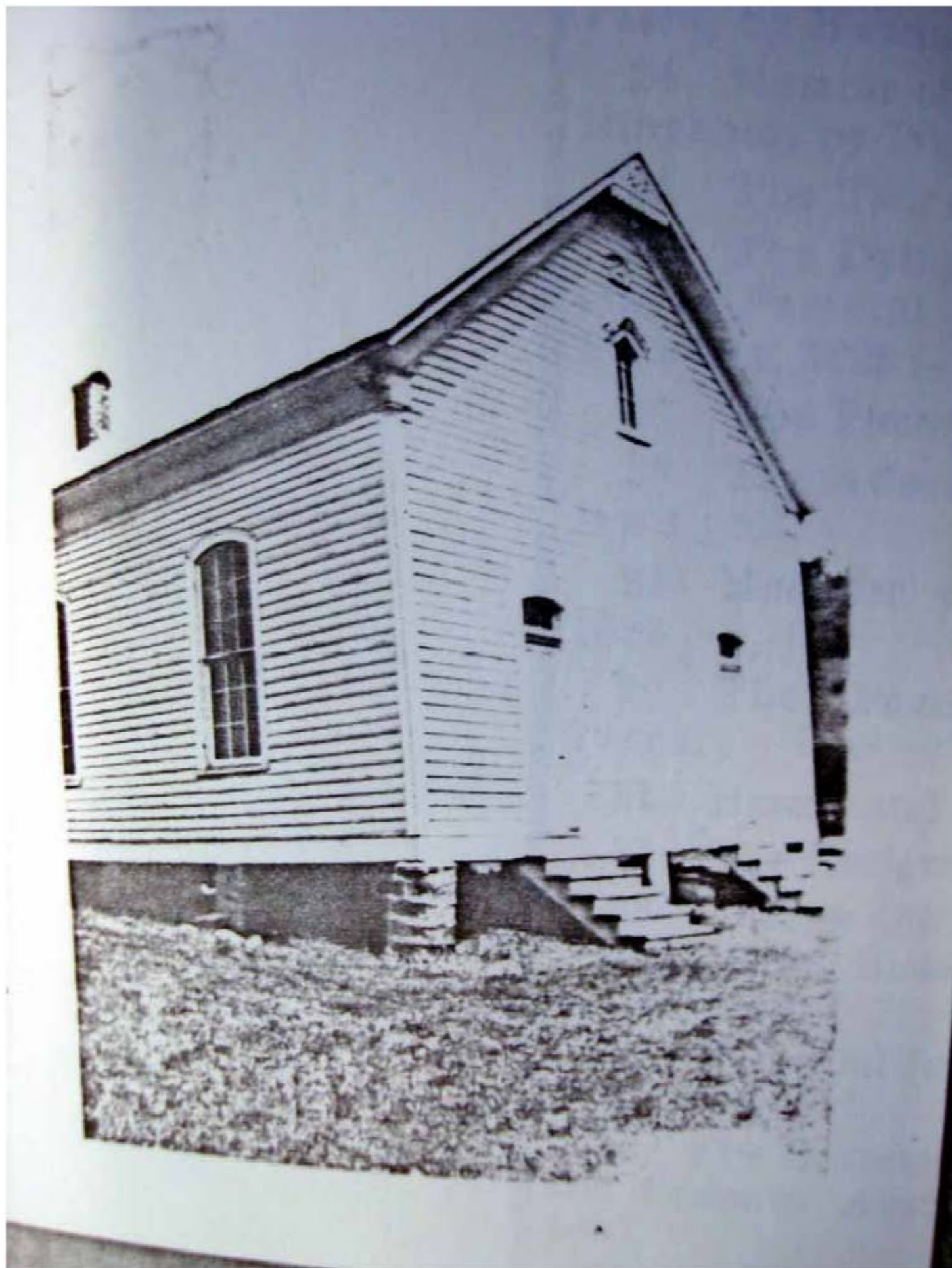
caption.

- 60 My Grandfather Gregory
- 61 The First Day of the Week
- 62 Scenes in Georgia, by Isabel Drysdale.
- 63 Religious Fashions or the History of Anna, by Mrs. Sherwood
- 64 Memoir of Joshua Rowley Gilpin, a Monument of Parental Affection to a Dear and Only Son, by Rev. Joshua Gilpin
- 65 Jane and Her Teacher
- 66 The Story of the Cross, by Rev. Robert Newstead
- 67 Hebrew Customs
- 68 The Lives of Clement Romanus, Ignatius and Polycarp
- 69 Christian Martyrs
- 70 A Brief Memoir of Mahomed Ali Bey
- 71 The Lost Child
- 72 The Happy Choice of the Potter's Common
- 73 History of the Patriarch Abraham
- 74 Loss of Five Wesleyan Missionaries in the Maria Mail Boat, by Mrs. Jones
- 75 George Wilson and His Friend
- 76 Julia, Changed
- 77 The Vine and the Fig Tree
- 78 Fifteen Methodist Hymnals
- 79 Twelve Psalms and Hymnals
- 80 Eight Testaments

The Bible now in use was published in 1888.

All of the old Sunday School Records dating back to 1870 were there in the church.

The roll for 1876 showed an enrollment of 40. The present enrollment is 50.



- Jonah Ross and His Mother, by Rev James W. Alexander
- 20 Helen and Her Cousin, by Paul Beck, 1831
- 21 Memoir of Barbara Ewing, by Grevill Ewing (her husband) 1773
- 22 Anecdotes of Missionary Worthies in the Moravian Church, 1832
- 23 The Shepherd of Salisbury Plain, by Hannah Moore, 1833
- 24 Memoir of Susannah Elizabeth Bingham, by Isaac Parsons, 1836
- 25 The Two Friends
- 26 The Dying Sailor, or the Victim of Parental Neglect, by a State Prisoner, 1828
- 27 The Pioneer Family
- 28 The Affectionate Daughter in law
- 29 Memoirs of David Brainerd, 1826
- 30 The Peacemaker, by C. B. Tippetts
- 31 Emma and Her Nurse
- 32 The Emigrant Orphans
- 33 Charles Clifford or The Children at River Bank, by James Alexander, 1834
- 34 Memorial for a Sunday School Girl, 1798.
- 35 The Customs and Manners of the Hedouin Arabs, by Paul Beck, 1837.
- 36 Fireside Conversations on some of the Principal Doctrines of the Bible.
- 37 History of the Mission to Orissa, by Amos Sutton
- 38 Cousin Clara or the Sequel to Ellen Carrol
- 39 The Little Deceiver Reclaimed
- 40 History of the Waldenses, from the earliest period to the present, 1830
- 41 Memoir of Mary Anne Hooker
- 42 Family Conversations on the Evidences of Revelation.
- 43 The Five Apprentices, to which is added the history of Edward Crawford
- 44 Life of George Wishart, The Martyr
- 45 Helen Maurice or the Benefit of Early Religious Instructions, by a Sunday School Teacher
- 46 Memoirs of Henry Obookiah, a member of the foreign School, died in 1815
- 47 The Life of Colonel James Gardiner—by P. Doddridge, D. D.
- 48 The Teachers Manual, by W. L. Lloyd
- 49 The Wonderful Machine
- 50 Tract Distributors
- 51 Uses and Abuses of Sunday School Libraries
- 52 Youthful Memoirs, by Rev W. Carus Wilson, M. A.
- 53 The Scottish Farmer
- 54 The Bible Is True or Prophecy Compared With History
- 55 Memoirs of John Urquhart
- 56 The Young Freshwater Reclaimed.
- 57 Lives of Adam Wallace and Walter Hill, Martyrs
- 58 The First of April

OFFICE LETTER

To Bruce Crawford	Office	Date
From Juanita S. Dilley	Office	Referring to
Subject Brethern churches		File

Separate sheet for each subject. Omit all formalities. For office letters only.

Use in connection with this material, the histories of the following churches previously sent in: Central Union, Union Chapel called Beverage church found under the churches at Poage Lane. Keer Memorial, Boyer; New hope between Frost and Dunmore.

A-1028

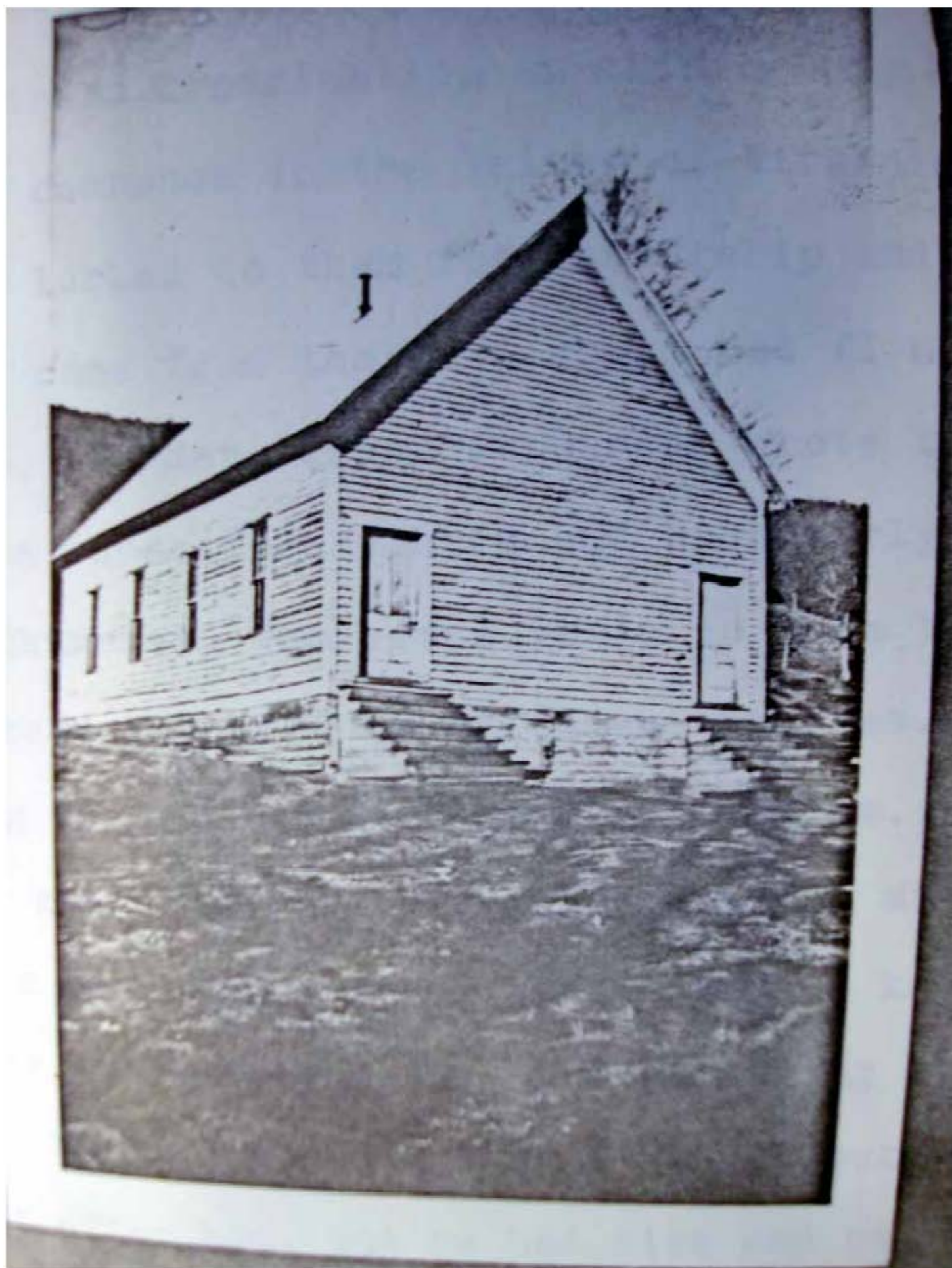
West Virginia Writers' Project

RESEARCH IDENTIFICATION REPORT

Subject Pocahontas County History	Date Feb. 10, 1941
Research Worker Juanita S. Dilley	Date Research Taken Dec. 10, 33, Feb. 8
Typist Juanita S. Dilley	Date Typed Feb. 10, 1941
Source Deed Book 36 page 358 33 page 424	Date Filed

Mrs. Adam O. Hevener, Mrs. Martha Cassell, Rev. Garber, Rev. Pugh, Pocahontas Times, West Virginia Review, Deed Book 60 page 476, and from material gotten for me from preachers and records in Virginia, by Rev. Garber of Durbin.





BRETHERN CHURCH IN POCAHONTAS COUNTY

The Brethern denomination in this county has always been under the churches in the Valley of Virginia, or at least we have always looked to them for leadership and most of our preachers have come from there. I could not find no records in this county, but Rev. Isaac J. Garber wrote to some older men in Virginia whose forefathers had been early ministers in the mountain churches. Therefore it is to them that I am indebted for much of the early history of these churches.

Quoting from a letter from A. S. Thomas, "There are no records to my knowledge, only I know that the Mission work was established in Pocahontas at an early date. I know that in 1858 my father Jacob Thomas was on a preaching tour into the county (horse back). My Uncle Daniel Thomas became ill and Martin Ruff was sent after him, but he had died and was buried before father reached home. I am sure that before the Civil War, there was preaching in that county for I have heard Bro. George Wine tell about an old church one half mile this side of Allegheney Chapel. The first trip I made was before the Chapel was built. We preached just below the road from the chapel. The work had been in progress some years before for there were two preachers when I first went, Bro. W. Wilmoth and Bro. John Varner. I made this trip about 50 years ago."

The church he here refers to is the old log church on top Allegheney mountain near the Virginia line. The deed

for this old church was given on July 31, 1858 by Jacob Yeager and Sarah his wife, and John Yeager and Margaret his wife, parties of the first part, to John Yeager, Jonas Ruffenbarger, Able Wilfong, Andrew Burner, Washington Arbogast, Andrew Wooddell and Frank Cumm, trustees. Camp Baldwin was located on this site during the Civil War and the old church was used as a hospital and a barracks.

This church is believed to be the first preaching place of the Brethern, or Dunkards as they were usually called, in this county. From there it spread to Union Chapel, called Beverage Church, on Clover Creek.

"The first statistics of the Brethern church were compiled about 1880. At that time they show the following places where there was regular preaching in West Virginia. Valley Head in Randolph county, Top Allegheney in Pocahontas county, Clover Creek in Pocahontas county, Dry Run, Mt. Freedom, South Branch, South Fork and Pendleton all in Pendleton county. The following Brethern had been elected to the ministry in these communities and were helping carry on the work, J. Spencer, John Varner, and W. Wilmoth of Top Allegheney, B. Wilfong of Edray and Levi Beverage of Clover Creek." (Wilfongs' address was Edray but he lived only a few miles from Beverage church on Clover Creek). "Jacob Thomas and Martin Miller, Sr. were early ministers in Pocahontas county, and a little later came Hiram Miller and Joe Cline. Joe Beverage, a brother to Levi, often came here to visit his brothers and would assist in a revival or hold services on Sunday. Jacob Garber was also an early preacher in this county. In 1903, a new church called Allegheney Chapel was built

on Top Allegheney. The deed was given by Wm. B. Freeman and Mary A. Freeman his wife, parties of the first part, to W. Lee Wilmoth and Marvin Wilfong, two of a board of five trustees; representing the Dunkard church, Martin J. Colaw and P. A. Tracy (representing the M. E. Church) and Wm. B. Freeman, "to be held in trust by them and their successors as a public place of worship for the two denominations above mentioned: The M. E. Church to use it on the first and third Sundays, and the Dunkards Church to use it on the second and fourth Sundays of each month. A certain tract of land on the Staunton and Parkersburg Turnpike near where the Buffalo Mountain road intersects the Pike, containing one acre."

from a clipping on the death of Mrs. Wilmoth in "ov:
" Mrs. Sabina Wilmoth labored earnestly beside her husband to build a better home and community life. Their efforts were centered especially on the Top Allegheney church, of which she was a life long member. Their home became the temporary home for summer workers and visiting ministers, and is remembered by all for the hospitality and the interest in music that was prevalent there." She was the wife of W. Lee Wilmoth, who is the same W. Wilmoth referred to previously.

"Allegheney Chapel is said to be the highest church in West Virginia. It stands at an elevation of 3000 feet. It must be one of the three or four highest churches in all the Appalachians. This church is built on a battle field. The battle of Top Allegheney was fought here, part of it on the very ground on which the church stands. Here the Federal forces attacked and were driven back by the Confederates who had fortified the mountain just east of the present site of the church. Deep trenches

remain today a few hundred feet from the church. Near them are fifteen or twenty heaps of stones that were once the chimneys of log cabins in which the Confederates wintered. These cabins stood for some years after the Civil War.

The Allegheney Chapel is used by two denominations. The German Baptist Brethern hold services in it one Sunday and the Methodists the next. The membership includes the residents of two states Virginia and West Virginia. Near this unusually situated church is some of the most beautiful scenery in all West Virginia." From West Virginia Review, by Charles Carpenter

HEVENER BRETHERN CHURCH

This church on Back Allegheney Mountain, two miles from Hosterman was the first, and is the only church in the county built by the Brethern themselves and deeded to them alone. The members of this church had their first services at the home of Adam and Rebecca Hevener. Adam Hevener, Sr. and his brothers Robert, Samuel and John had come from Rockingham county Virginia, and settled on Back Mountain some time in the later part of the 1800's. They were Brethern when they came. In 1904, they built a church on land given by Samuel Hevener, widower, to James K. Hoover, Robert J. Hevener and John J. Hevener, trustees of the German Baptist Brethern near Hosterman- for the use of the German Baptist Brethern of Hevener Church.

The church was completed and dedicated on June 12, 1904. The dedicatory sermon was preached by Airam G. Miller of Bridgewater, Virginia. At the time the church was built, there were only a few families of Brethern on the mountain. These were the families of the above named Heveners, James K. Hoover,

and Benjamin Collins, a local preacher, but later they had a ~~member~~ membership of around 60.

After the church was built, John W. Hevener became the preacher and remained so until he moved to Pennsylvania fifteen years ago. Rev. E. F. Sherfy then came on the work and preached not only at Hevener church but at Boyer, Top Allegheny, ^NNew Hope. After him came Isaac J. Garber, who has been on the circuit for seven years, and is the eighth generation in a family of Brethern preachers. He is to be sent to a church in Virginia the first of March, and some one else will take his place here. Rev. J. W. Pugh was licensed by the Brethern to preach 20 years ago and since that time has been very active in carrying on the work in this county.

Each year preachers from the Valley of Virginia come to Hevener church and hold revivals. Twenty three years ago a preacher by the name of Ernest Coughman held a revival and baptized 20 in one day.

Each summer, too, they send one of their women workers here to conduct a Bible School in this church.

The present members are: S. S. Davidson and family, Adam O. Hevener, Jr. and family, Mrs. Herman Gratchouse, Eva Gratchouse, John Gratchouse and family, James M. Colaw and family, A. S. Sheets and family, Parker Wragg and family, Mrs. Callie Wright, Mrs. Velma Button of Durbin comes to this church for communion.

Brethern church

In 1918, the old school house at Hosterman was sold by the board of Education to E. M. and C. M. Ratliff who in turn deeded it to D. H. Wright, trustee, and it was for a time used as a Progressive Dunkard church. It was then sold and moved to the upper end of the county in 1922 and the deed was given by Charles B. Cromer and Mary E. Cromer his wife, to W. H. Collins, D. H. Wright, and J. R. Cromer, trustees. It was used only a few years, when it was destroyed by fire.

At the present time there are two Brethern preachers in this county. Rev. Isaac J. Garber and Rev. J. W. Pugh.

At Hevener church there are 58 members. At Kerr Memorial church Boyer they have their largest membership with 92 members, from Boyer and surrounding communities, some of them as far south as Glade Hill. At New Hope church between Frost and Dunmore there is a membership of 16. At Allegheney Chapel on Top Allegheney there are only 11 members, only 4 of whom are land owners, the others are just ready to move from the mountain at any time, because of this small class and since the Methodists have not used the church for several years, it has gone down until the church has been abandoned altogether, and plans are to have it torn down in the spring and the material divided equally between the two denominations. The Methodists plan to use their part of the lumber to build class rooms to the Arbovale church. The Brethern are not sure yet just what they will use their part of it for, perhaps to build a church to accommodate some of the members that now belong to the Boyer church. Rev. Garber has all of the above named appointments.

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Rev. Pugh preaches at Woods Poage Chapel at Poage Lane. He has a membership of 20 at this church. There has been a class in this community since 1873 when Union Chapel, known as Beverage church was built, and no one knows how long before. He also preaches on Stony Creek. At first they used old Hamline Chapel, but they now use the Presbyterian church at that place. There are 14 members on Stony Creek with Mrs Ed. Wooddell and her daughter Ada as two of the main workers. At Central Union there are 10 members with Levi Irvine and Ressie Wilfong as two of the main ones. Luster Wooddell and Ressie Wilfong are the Deacons.

Records show that as the Brethern moved into the county, that they made requests for preachers to be sent and a committee of S. A. Shaver, John A. Cline and F. S. Sanger were appointed to receive calls and to see that they were filled by a minister. Local churches were, however, responsible for the mission work in the mountain churches in this District until in 1920 when a District Board was appointed to look after the mountain churches. An effort is being made to make them self reliant instead of looking to the churches in Virginia for so much help.

West Virginia Writers' Project

RESEARCH IDENTIFICATION REPORT

Subject Pocahontas County History
Chapter 6, Religion

Date January 16, 1941

Research Worker Juanita S. Dilley

Date Research Taken Dec. 30, 31
Jan. 9, 10

Typist Juanita S. Dilley

Date Typed January 16, 1941

Source Deed Book 63 pages 280, 287, 493

Date Filed

Revs. A. E. Smith, Mr. and Mrs. James Morton, Faye Burner,
Emmett Galford, Edith Vankeenan and church records.



THE NAZARENE CHURCH IN POCAHONTAS

The Nazarene church in this county had its beginning at Woodrow. There was some confusion in the Methodist church at that place and some of the people wrote to Kentucky for the Nazarenes to send them a preacher. They sent Miss Elsie Martin and Miss Rose Dewitt who held a revival in an old farm house. After the revival closed, Supt. J. W. Montgomery came to Woodrow and received fifteen members into the church. But for about two years they continued to use the old farm house as a place of worship, but under the pastorate of Miss Ruth Coleman, their first pastor, the old school house was bought and converted into a church. Records show that this school house had been sold by the Board of Education to F. M. White and Ella White on Nov. 20, 1925, who in turn sold it to Lloyd VanReenan. Then on Nov. 27, 1925, Lloyd and Leanna VanReenan sold it to the church of the Nazarenes for \$200. cash in hand. It was made into a church and was dedicated in 1926. This church is now free of debt, but there is only a very small class of members. The dedicatory sermon was preached by one of their preachers from Kentucky.

The old charter members were Mrs. Morris Friel, Mrs. Frank Jordan, Emmett Galford, Mrs. Emmett Galford, James Fowler, Annie Fowler, Noah Fowler, Hattie Fowler, Mrs. Frances Galford, Summers Galford, J. Arbogast, Sarah Arbogast, Mary Arbogast and L. Fowler. Some of these have died and some have moved away. What few members remain in the church are loyal to their beliefs and see that there are services every Sunday.

The Marlinton Nazarene church was organized by preachers from the Woodrow church and since that time they have both been served by the same pastor. He preaches at Marlinton in the forenoon, at Woodrow in the afternoon and back to Marlinton for night services.

The present class leader and Supt. is Emmett Galford. The teachers are Mrs. Morris Friel, Mrs. Frank Jordan and Asalee Galford. There is only one Steward and that is Emmett Galford. He has always been one of the main workers.

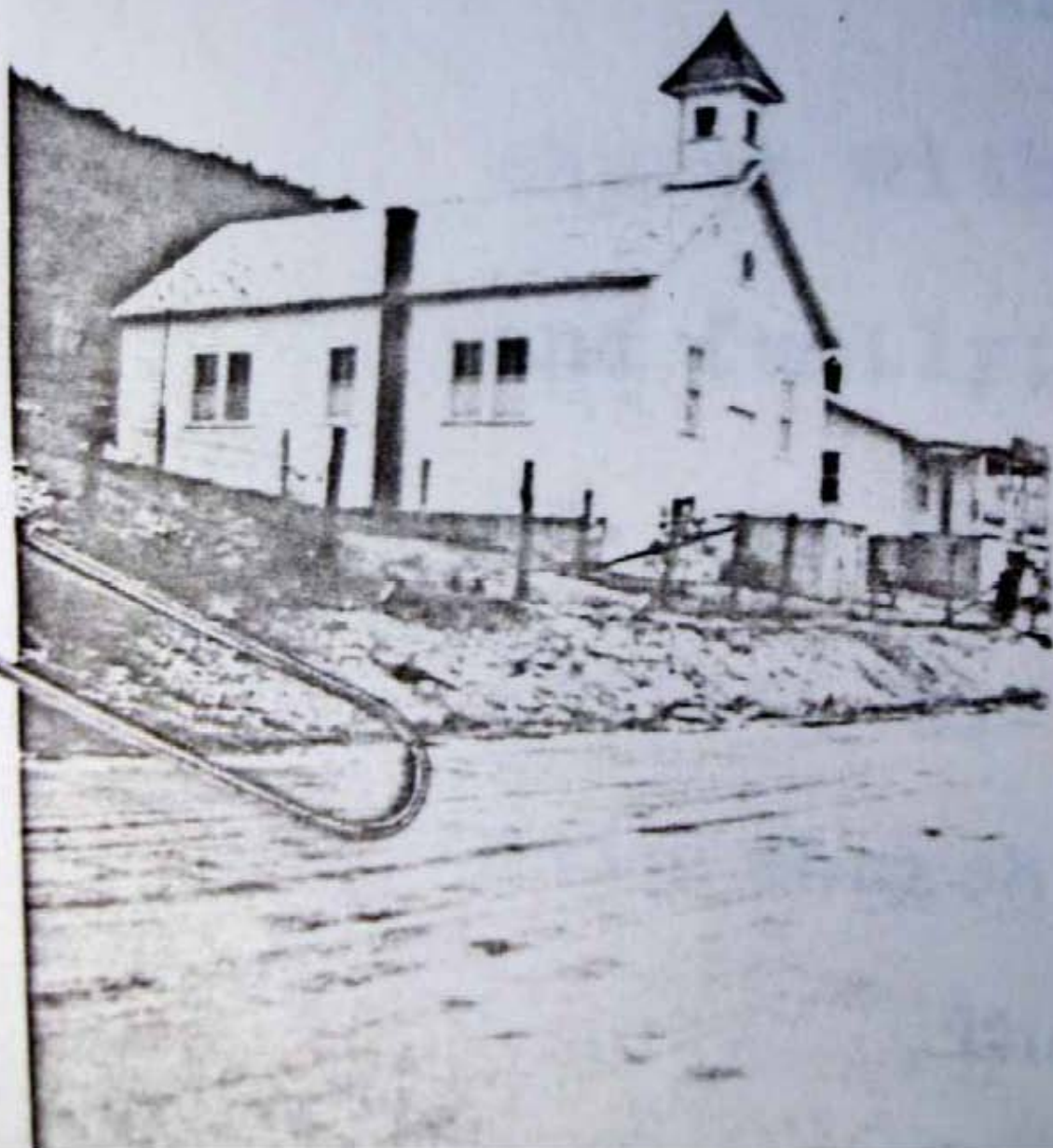
Frank Nazarene Church

The church at Frank had its beginning with a Prayer band who held cottage prayer meetings. This band had been organized by Rev. B. W. Murphey of the Marlinton church, who came to Frank and held a revival in August of 1930.

For six years the home of Mr. and Mrs. James Morton was used as a place of worship. They had bought the old school house and had not yet partitioned it into rooms, so they had a large room well suited to accommodate the crowd. They would remove the beds and move them out so as to have plenty of room. People have sacrificed much for their faith and among the most loyal and hard working members. This group of Nazarenes began to pray for a church, so in 1935 they decided to buy a building in the deserted lumber town. A building had been erected at Maywood by the Wagners and was called Union Hall. It was never dedicated but was used for that purpose from 1916 to 1920. The Wagners with Rev. Fred W. Gray as their pastor.



a large room



when the lumber company had completed their operations in this town and were ready to move out they sold this building to *H. M.* Widney of Durbin who in turn sold it to the Nazarenes at Frank, one mile from Durbin.

The Peshontas Tanning Company gave the land upon which the church and the parsonage are ~~built~~ ^{built}, but no deed has been given. It was built during the pastorate of Rev. J. Roger Morris, and was dedicated on May 24, 1936. The dedicatory sermon was preached by Rev. L. T. Wells, District Supt. from Science Hill, Ky.

The charter members were: James Morton, Mrs. James Morton, Mrs. Arnell, Faye Burner, Edith Terry, Paul White, Bessie White, June Stewart, Dessie Stewart, Elmer Wilfong, Mabel Wilfong and Mrs. Hedrick.

Ministers who have served this church are as follows: L. E. Cobb, O. E. Shelton, J. Roger Morris, Fred Harvey, and the present ones A. R. Smith and Mrs. Smith, both of them are preachers.

(Note-- These Smith came down to Clover Lick in August and held a revival. They have come each Wednesday Night since then and held prayer meeting.)

At the present there are 37 members in the Frank church with James Morton, Mrs James Morton, Mrs. Clyde Simmons, and family; Mrs. Brady Wilfong and Daughter; Faye Burner, Mr. and Mrs. Henry Brown, Mrs. B. J. Moore and family, A. Dewey Potter, Myrtle Potter, Mrs. B. Hall and Una Bartley as the main church workers.

There was an average of 88 in the Sunday school during the year 1940. There is a Young Peoples Society with

14 members, a Junior Society with 15 members, and a Womans Foreign Missionary Society with 14 members.

The present Stewards and Trustees are Mrs. Robert Wagner, William Lucky, James Morton, Henry Brown and B. J. Moore.

One reason this church has built up to its present strength is because the Methodists at Durbin have been against them. This aroused many of the people of Frank to withdraw entirely from the Methodist church and to join the Nazarenes. Some believe if the Methodists had been more tolerant there would never have been a church built.

The Revs. A. R. Smith tell me that the Nazarene Church is founded on the old principles and doctrines of Methodism as founded by John Wesley, holiness and sanctification. When the Methodist Church began to get away from this doctrine, those members who still believed in it formed into a band and called themselves Nazarenes. If this is true then the Nazarene church is nothing more than old time Methodists.

Pocahontas - 6

West Virginia Writers' Project
RESEARCH IDENTIFICATION REPORT

Subject Chapter 6 - Sections

Date Jan. 23, 1941

Research Worker Helle Y. McLaughlin

Date Research Taken Dec. 21, Jan. 6, 7, 21, 1941

Typist Helle Y. McLaughlin

Date Typed Jan. 22, 1941

Source Mrs. Delford, Mrs. Lura

Date Filed

Scott, and church records.



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Chapter 6 - Section 2

Church of the Nazarene, Marlinton, W. Va.

In 1925, Rev. C. F. Pegram, an evangelist, assisted by Ruth Coleman, pastor of the Woodrow Church of Nazarene, conducted a revival meeting at Marlinton. Rev. J. W. Montgomery, the District Superintendent of Nazarene Movement, came during the last week of the revival and organized the church.

Some of the first members were:

Perry Boggs

Lay Boggs

Adrian Boggs

M. M. Barnhart

Mrs. M. M. Barnhart

Mrs. Sessie Bright

Mrs. Annie V. Buzzard

Miss Stella Dean

Mrs. Lucy Davis

Mrs. A. E. Lilley

Willard Buchanan

Ruth Bond

Ruth Cox

Florence Hoover

Evelyn Hoover

Mrs. Edwin Kessler

Marrie McFar

John Hoover

John Hoover

John Meadows
 Mary Meadows
 Meta Meadows
 Mr. & Mrs. J. H. Pritt
 Mrs. Marguerite Rider
 Mrs. Joe Rider
 Mrs. Nina Robinson
 T. L. Scott
 Mrs. Rosa Simmons
 Margie White
 Mrs. Wooddell
 Hazel Weatherholt

Rev. M. W. Brock came as the first pastor and was here only a short time. Rev. L. L. Bayes and wife came and took charge of the work on Nov. 18, 1926. They secured a building in which to worship and the work went forward.

Rev. Bayes left the work in August, 1928. The congregation worshiped in the building Rev. Bayes had secured until the crowds called for a larger building. On July 18, 1928 lots 16 & 19 in block 30 were bought by the Nazarene Church. The lots cost three hundred fifty dollars and a part of this money was raised by the congregation, the remainder was given by Mr. Wooddell. They now began to plan to erect a tabernacle to worship in temporarily until they could afford to build a church. The tabernacle was built in 1929 and the crowds could then be taken care of.

Hard times struck Marlinton and the people thought they could not afford to build a church just then, so the little Tabernacle, even though it was not so comfortable in cold weather, had to be used until the church could afford a better place of worship. The Tabernacle was looked down upon by a few people of the town, but it was a sacred place and the members were devout christians. Some also called it a sheep shed but the members remembered that the Savior was born in a lowly manger with the cattle for his only friends. And so the years rolled on with no church building and no money to build one.

The pastors who have served this church while worshiping in the Tabernacle are:

- Rev. O. L. Shelton
- " L. E. Cobb.
- " J. Rodgers Morris
- " Oval Carney
- " Calvin Smith
- " A. D. Potter
- " Harold L. Marsh

Then in 1933 Rev. M. H. Vaughn came as pastor and he at once saw the need of a better building. He and the members at once set to work gathering rocks for a stone church. Things were moving fine but on account of his wife's illness Rev. Vaughn had to leave the work for someone else to complete.

Rev. W. L. Stone was sent as pastor in April, 1934.

he started at once on the building in good faith. But money was hard to get and he left before the church was finished.

It was then that Rev. Potter came back the second time, as pastor, and he and some of the men of the church worked faithfully on the building trying to get it finished before cold weather. However, again the pastor was forced to resign on account of bad health.

The present pastor is the Rev. Carl Mutter. He is a good worker and is liked very much by the congregation. He is working on the new building when the weather permits, and with the help of a few of the men of the church, he expects to see the new building finished in the near future. The church is not yet paid for. The members of the congregation for the most part are people of very moderate circumstances. The members are working hard to wipe out the debt as soon as possible.

The church that has been started is a very large stone church and is located opposite the bend in Snapps Creek on the street leading down from the Court House. It is a very pretty location and the church gives promise of being a very attractive looking building. However, it is not more than half way completed at the present time.

Several of the older members have moved away, some of them have died, and others have joined other churches, but new members have been added to the roll, too. At present there are about seventy-five active members in the membership.

Pocahontas County

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The church now has a good Sunday School with Carl E. Davis as Superintendent, Miss Naomi Wilson as Secretary, Mrs. Bessie Nottingham as Treasurer and a good group of teachers. The enrollment is about one hundred persons.

The church is also blessed with a fine group of young people, who have organized a Nazarene Young People's Society with Mrs. Lura Scott as President.

The Missionary Society, prayer service, and preaching services as well as all other programs of the church are carried on regularly.

Information: Mrs. Lura Scott
Mrs. Gelford
Church books.

OFFICE LETTER

To	Bruce Crawford, State Director	Office	Date	Feb. 7, 1941
From	Juanita S. Dilley	Office	Referring to County History	
Subject	The churches of Pocahontas		File	

Separate sheet for each subject. Omit all formalities. For office letters only.

You will notice that only a few churches were built before the Civil War, and that a very few were built just after the war. Most of them were built between 1890 and 1920. The reason for that is this; the lumber companies were coming into the county, and every land owner had timber to sell. There was a saw mill ever few miles all over the county. Work was easy to get, wages were good consequently money was plentiful. Also the lumber for building was right at hand, so every little community went to work and built a church. Many more were built than can now be supported, and more than is really needed at this time. Some of them should never have been built to begin with. Church union has done away with some of them, and others will be abandoned as time goes by. Church quarrels must be handled very tactfully, as sometimes merely talking about them brings to mind to much that needs be forgotten.

J. S. D.

West Virginia Writers' Project

RESEARCH IDENTIFICATION REPORT

Subject	Pocahontas County History Chapter 5 Religion	Date	February 7, 1941
Research Worker	Juanita S. Dilley	Date Research Taken	Dec. 23, Jan. and Feb. 1,
Typist	Juanita S. Dilley	Date Typed	Feb. 7, 1941
Source	Deed books 42, 46, 48 Church Records Rev. Snyder, Rev. Slackhurst, E. Forrest Hull, Willie Wilmoth, Mrs. George Kincaid	Date Filed	



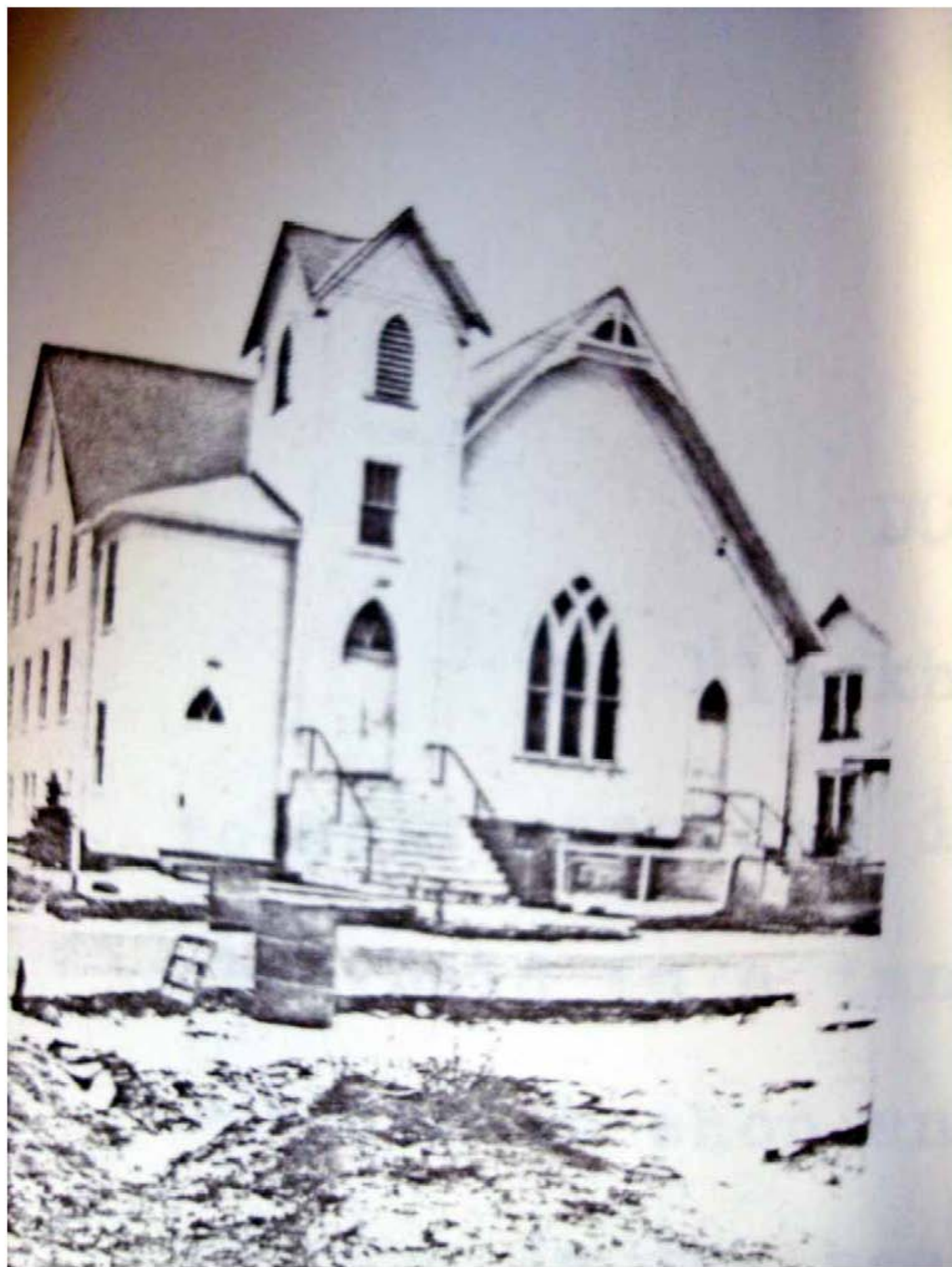


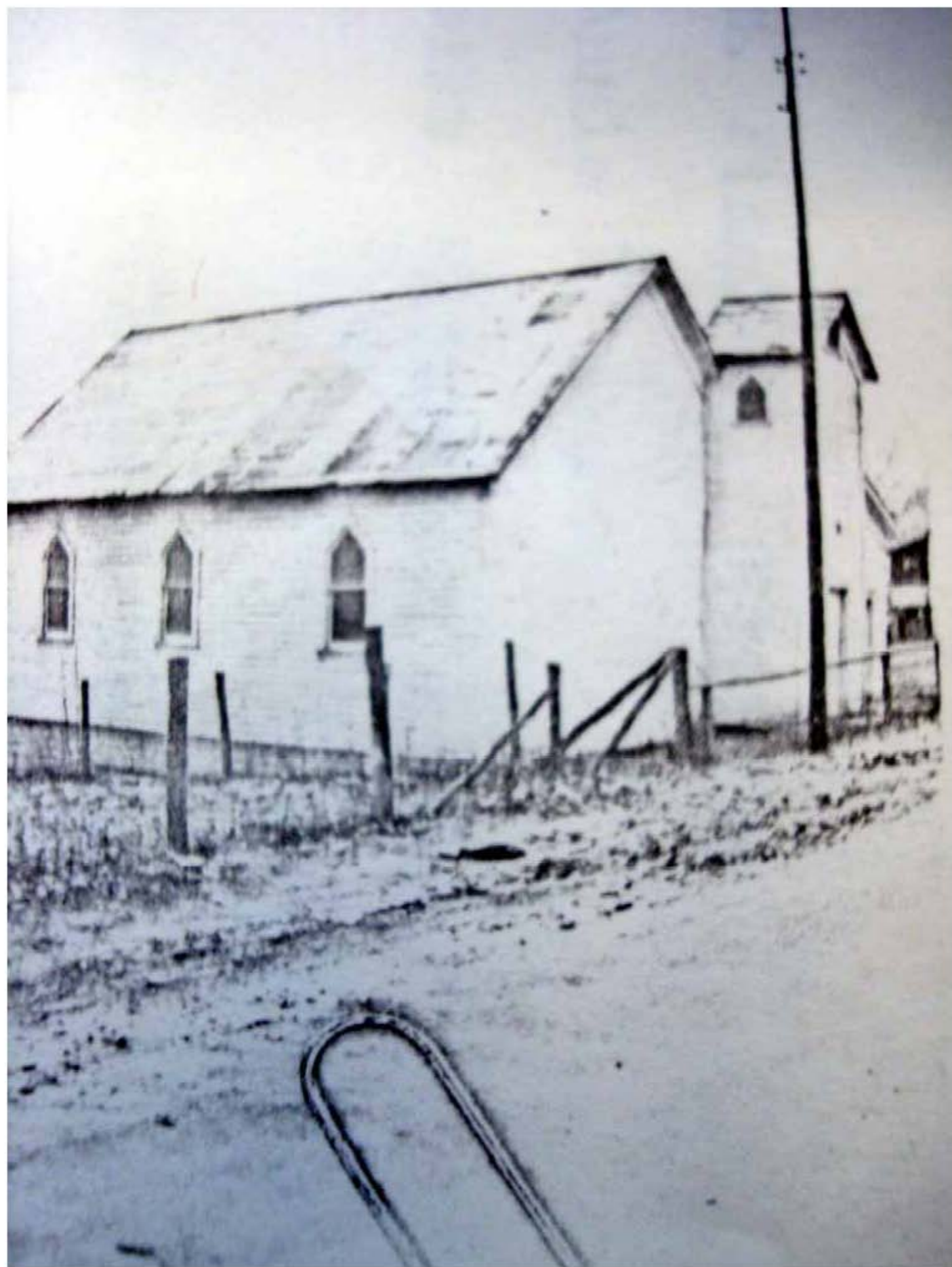
DURBIN CHURCHES

The Methodist Church. To the right is the old original part, while to the left is the new addition.

The old M. E. Church







DURBIN CHURCHES

H. Blackhurst, an M. E. preacher, was the first preacher to hold services in the town of Durbin. These first services were held in a tent. The next year Charlie Curtis built a blacksmith shop and let them use that as a place of worship.

In the year of 1904 Albert VanDevender, junior pastor under John W. McNeil of the Greenbank circuit, came to Durbin and organized an M. E. South class of the following members:

Charles C. Burner-----from Travelers Repose

Bettie Burner-----" " "

Peter D. Arbogast-----" " "

Hodie Arbogast-----" " "

Willia Wilmoth-----" " "

N. B. Arbogast-----" " "

Charles W. Arbogast-----" Greenbank

Maggie Arbogast-----" "

Mary Arbogast-----" "

Andrew M. Oliver-----" Cass

Maud Oliver -----" "

Thomas M. Keirns -----" "

Virginia Bird -----" "

Link Burner, Mathew Kelley, Mrs. E. M. Pingley, Roberts
Burner, C. G. Sutton, Carrie Sutton, Annie L. Eades,

Eana Cassell, Kannie B. Kelley, James Folks, Elizabeth Folks,
Mary Folks and Edith Folks.

Since there were both M. E. and M. E. South members and the town was small, it was decided that they would go together

and build one church to be used by both denominations, so a lot was secured from John T. McGraw and the church was built. It was not long, however, until the M. E. preacher went there one morning to preach and found the door locked from the inside. Therefore, on April 3, 1907 a lot was bought from John T. McGraw and a deed was given to F. C. Hiner, James Rider, Thomas M. Keirns, E. W. Keirns, E. W. Unger, and L. Simmons, trustees of the M. E. Church.

On May 3, 1910 the M. E. South members bought from John T. McGraw (for he owned all Durbin) and built a Parsonage. This deed was given to P. M. Yeager, Dyer Gum, N. B. Arbogast, Andrew M. Oliver, F. K. Moore, H. Q. Burr and C. E. Carpenter, Trustees of the parsonage.

The deed for the M. E. parsonage was given Sept. 29, 1912 to James H. Ellinger, W. W. Marshall and Austin Nottingham, trustees.

From 1907 until 1939 these churches remained separate, but in 1939 Dr. D. L. Snyder was sent to the circuit to unite the two congregations. The union took place in November of that year.

Since the M. E. South church was the larger and better church, they decided to remodel it into a united church, so the M. E. church was sold for \$300. and the parsonage for \$1300. and this money applied to the new addition. A basement and Sunday school rooms has been built at a cost of around \$10,000.

There are 267 members, about 50% of them having been transferred from the M. E. Church. One board of trustees has been appointed to take the place of the four separate boards. They are: H. S. Benton, Mrs. A. E. Burner, W. W. Hoover, C. Forrest Hull, Mona Hull, Grace Kiser, Odith Lambert, T. P. Lambert, C. G. Mack.

Betty Parg, Mrs. Max Poscover, Mrs. H. L. Stokes, Isom Vance, Edith Townsend, Mrs. C.C. Watts, Mrs. J. L. Williams, June Stewart, Ralph Bassatt, and Rodrick Cromer.

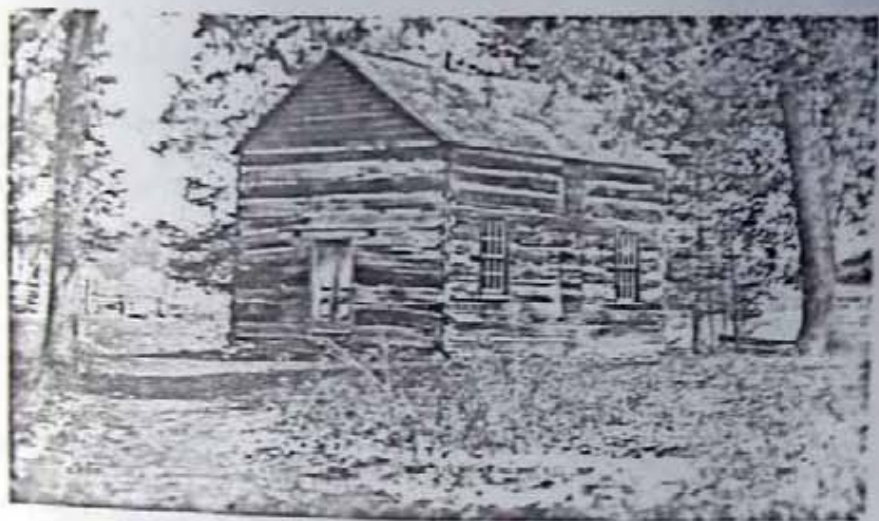
Dr. Snyder, himself, is acting as Supt. until the union is completed.

The Adult Division Supt. is Mrs. J. L. Williams
Young Peoples Division Supt. Mrs. Max Poscover
Childrens Division Supt. Mrs. W. W. Hoover
Cradle Roll Division Supt. Mrs. Ethel Rexrode

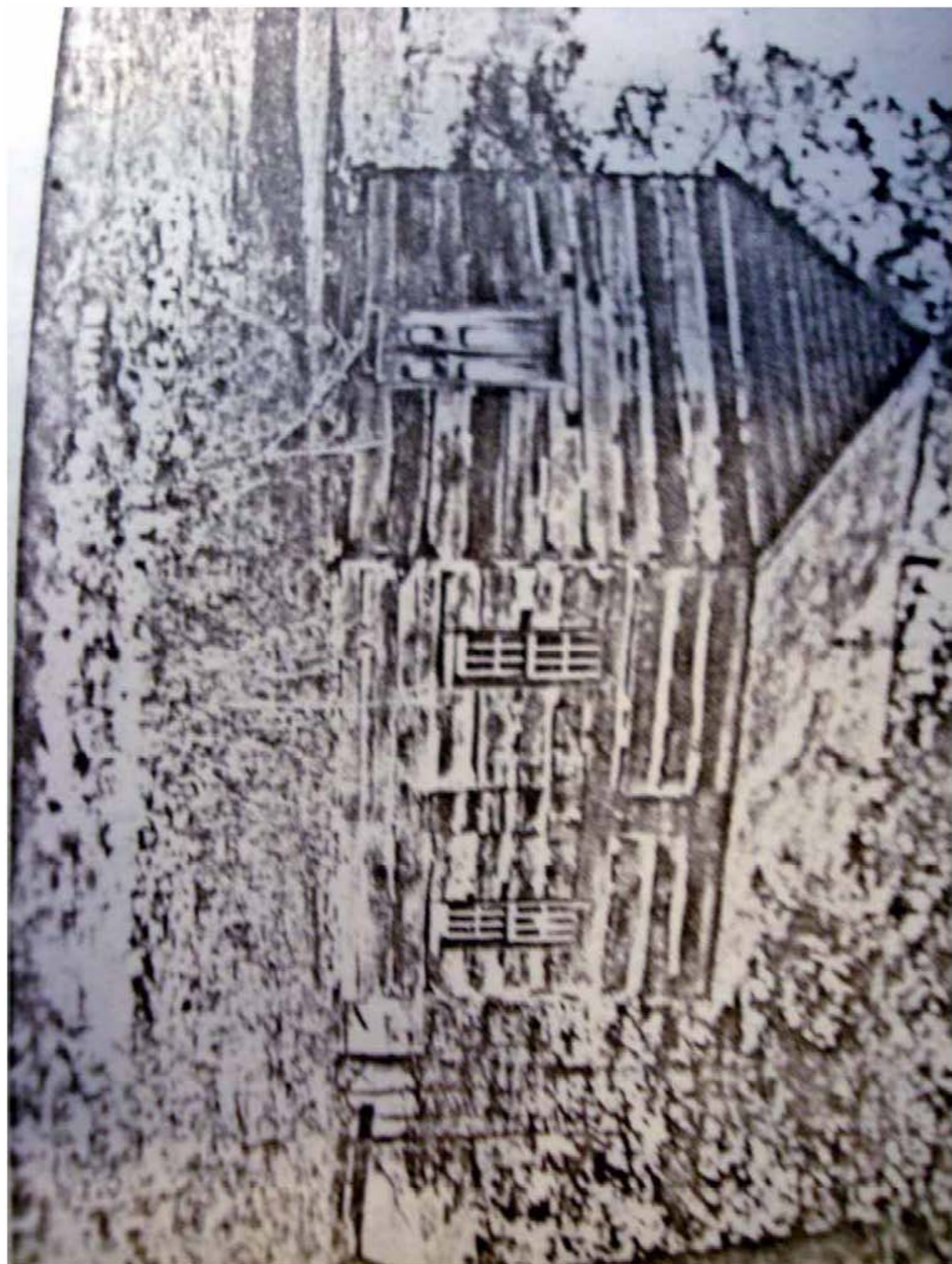
Mrs. H.M. Widney is the President of the Womens Society of Christian Service, with 65 members. Mrs. Max Poscover is the President of the Girls Standard Bearers Missionary Society, with 25 members.

Dr. Snyder is a grand organizer and he has gotten them together in a fine harmony. Some think he made a mistake by appointing himself as the Supt. instead of some one in the membership. They are afraid that when he leaves that there will be trouble over the selection of a Supt.

note-I promised not to have included in the history this little incident, but it is so humorous that I am going to relate it, only pleas do not put it in the book. It was Andy Oliver who locked the church against the M. E. members. He went into the church and locked it on the inside then undertook to climb out ~~the~~ ^{through} the window. He dislodged the window stick and the window







Juanita S. Dilley
Clover Lick, W. Va.

POCAHONTAS COUNTY

Chapter 6- Religion

Oct. 29, 1920

MOUNT LION METHODIST EPISCOPAL CHURCH-- In Hills

In the early 1800's the Methodist Episcopal church had three old log church buildings, Hamlin Chapel on Stony Creek, New Salem at Greenbank and Mt. Zion near Frost. There had of course been the little White Pole Church built by John McNeel but it had been discontinued after a short time, then there had been the Millstone Run Church built on lands of John Jordan in the 1820's but this church had been destroyed by fire.

* Tradition is that old Mt. Zion was built in 1808 on the lands of Felix Grimes who settled in this community in 1770. Many of the people of the community have pictures of this old church on which is written " Old Mount Zion Church near Frost, West Virginia, built during the year 1833" and the people have accepted that as the date when it was built. No one knows just why that date is given as there are no records to show that it is correct unless it was in that year that people began to show an interest in repairing this old building. You will notice in the enclosed deed that reference is made to house on the land. Mrs. Alice Sharp of Frost, oldest living resident of the Zion community, tells me that she had heard John Wanless say that the old log building had been there, how long no one knew, but it had not been used for some time as a place of worship and in the 1830's a movement was made to repair it and make it into a place of worship for the Methodist Episcopal denomination. The deed